

THE METAPHYSICAL MAGAZINE.

VOL. IV.

DECEMBER, 1896.

No. 6.

INSPIRATION.

BY CHARLES JOHNSTON, M.R.A.S.

“Ἀλλὰ πνεῦμά ἐστιν ἐν βροτοῖς. πνοὴ δὲ παντοκράτορος ἐστὶν ἡ διδάσκουσα.”—
Job xxxii. 8, in LXX.

It will hardly be disputed that no writer on the subjects which fall within the province of theology has yet been able to gain a wide acceptance among the best minds in widely different fields of thought. What has appealed to one class of thinkers as a masterpiece of critical insight has been regarded by others as a purely destructive polemic; a triumphant apology, for its admirers, seems a mere tissue of reactionary dogmatics for its opponents. The result is what is called “the war between science and religion,” in which each side believes all the faults to lie with the other.

It is probable that the reason for this very regrettable (though not less real) condition of things is that the majority of writers on subjects of this character offend our sense of reality in one of two ways. They either do violence to the religious sense in us—the real power of which we know by full experience—or they impress us as having a narrow and quite inadequate knowledge of life, of ascertained facts of natural law, and even of the facts of other religions, which it is clearly their special duty to master and understand. We feel the deficiencies either of a too superficial naturalism, or, equally fatal, of a too scholastic dogmatism.

One may easily become convinced of this by reading much of what is written on the question of Inspiration. It is almost impossible to quote anything on the subject which is marked by a large, urbane, and luminous insight, equally convincing to minds of opposite types, to reflection and feeling, to reason and intuition. Used in a religious sense, the word "inspiration" suggests especially one idea: the doctrine of the verbal inspiration of the Bible; and it is typical of the narrowness and intellectual provinciality to which we have alluded that, as soon as the question of inspiration is raised, we are called upon to take a definite side on this single point: whether or not the Old and New Testaments are verbally inspired.

Speaking broadly, the theological position undoubtedly is that the books of the Bible represent the work of a divine Dictator, working much as Paul did when he used the services of Tertius to convey his message to the first Christians in Rome, and, possibly, of Sosthenes and Timothy, when writing to Corinth, Philippi, or Colossi; or, to take a more modern example, as Milton dictated "*Paradise Lost*."

It is quite needless to urge that this doctrine is in perpetual conflict with facts, and that it contains numberless discrepancies and inconsistencies, alike in spirit and in letter. It is far more important to note that there is no warrant whatever for the idea of consistent verbal dictation in the books of the Bible themselves. The text, which has been rather the pretext than source of this doctrine, is, of course, the declaration in II. Timothy, translated in the Authorized Version: "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness." It might easily be suggested that the authenticity of this letter has been seriously questioned; that, if authentic, it was probably written before many books of the New Testament, and could not, therefore, be made to cover them; and that the word here translated "scripture" is almost invariably applied to the Old Testament alone—the single exception being in II. Peter, where

it is used, by implication, of Paul's Epistles, though the writer of that much contested letter clearly does not hold to the idea of their verbal inspiration. But it is much more important to note that the rendering of the edition of 1611 seems to be a simple mistranslation, the true meaning, and that accepted by the Revisers, being: "Every scripture inspired of God is also profitable for teaching:" a sentence of quite different import, and one which cannot possibly be used to defend the verbal inspiration of all the books bound together under the single title of "The Bible."

It is even more difficult to find, in the books of the Old Testament, any explicit declaration of their plenary, verbal inspiration; indeed, one can become convinced by even a cursory examination that no such doctrine was in the minds of the writers. The word "inspiration," in the Authorized Version, is, in fact, found only once in the Old Testament—in Elihu's speech in the book of Job; and there it points rather to the idea of an intuition or spiritual insight common to all mankind, or at any rate possible for all men. It has no direct application whatever either to the inspiration of the book of Job or of the other books which make up the Old Testament.

The truth would seem to be that the idea of verbal inspiration, in connection with the Old Testament, grew up gradually and imperceptibly as a national tradition. It came to be held by religious Jews as a dogma a considerable time after the last book of the Old Testament was written, and was shared by the writers of the books of the New Testament, who, at the same time, claimed no verbal inspiration for themselves—this idea being only transferred to the New Testament writings by the gradual growth of a tradition analogous to that which had already ingrafted it on the Old Testament. The doctrine of verbal inspiration is, therefore, the result of a natural growth of tradition—a process by no means peculiar to the Hebrew Scriptures, but is, on the contrary, almost universal.

We may find a very close and complete analogy in the Sacred Books of India. The "Rig Veda" contains no explicit statement of its own plenary inspiration; yet the Upanishads quote texts from it with the very same reverence for the letter and ignoring of the context which are often charged to the New Testament writers, as well as to all the religious Jews of their time. Again, the Upanishads nowhere claim to be verbally inspired; yet texts from them are used, by the orthodox philosophic schools of India, as so many revealed oracles—just as too many of our theologians use texts of the New Testament, without any large and luminous sense of their real value. Here also we can see the gradual growth of the tradition of inspiration, and its successive application to different works, without a proper warrant in the works themselves.

But we have thus far touched only on the negative side of the question. If it be indisputably true that the writers of the books contained in the Bible nowhere claim verbal inspiration for the entire work, and for the most part clearly do not hold the belief of their own individual verbal inspiration, it is none the less true that the teachers whose words are recorded do lay claim to inspiration.

To pass over the many declarations of the prophets, as opening up critical questions too large to be treated fairly in the limited space at my disposal, we may come to the two teachers who fill the largest place in the New Testament—Jesus and Paul. We need only quote the saying of Jesus: "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works;" or of Paul: "I certify you, brethren, that the gospel which was preached of me is not after man, . . . but by the revelation of Jesus Christ." These specific utterances are enough; it is needless to multiply instances. But if we were to quote every such declaration they would only confirm our view that the doctrine of the biblical writings as to themselves is, not that they are verbally inspired records, but rather

the natural records—whether letters or memoirs, or more methodical histories—of the sayings and doings of inspired teachers. Inspired teachers; not inspired books—this would seem to be the original teaching. And a moment's thought will show that its recognition makes unnecessary and futile the multitudinous writings of the apologetics who have striven, with an ingenuity strained to the utmost, to hold a quite untenable position—to the great damage of their sense of literary and historic truth, and with the result that their works are permeated with that sense of unreality, narrowness, and deficient critical insight adverted to at the outset.

Following up this clew—inspired teachers rather than inspired books—we come to a remarkable fact. In the very same discourse in which Jesus so unequivocally claims inspiration for himself, he promises an equal inspiration for his followers: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Even more clearly is this perfect equality of inspiration declared at a later hour on the same occasion: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." We should probably be translating more truly if we used some word like "enlightenment," or "illumination," instead of "glory"; and the true sense of the last words we have quoted is rather "perfected into one," as brought out in the Revised Version.

Even more noteworthy are the thoughts which, on another occasion, accompany this same teaching of unity. Jesus, accused of blasphemy, for the words "I and my Father are one," retorts: "Is it not written in your law, 'I said, Ye are gods?'"—thus defending his own claim by showing that a precisely similar claim had been made for others. That this claim of inspiration for others was made without reserva-

tion or limitation, may be seen from a remarkable saying in another record: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is a sound critical position to say that, having regard to the prejudices and limitations of the minds through whom these teachings have come to us, the fact that a saying of this universal purport was recorded once or twice vastly outweighs the fact that sayings of more limited import, and, therefore, more in harmony with the preconceptions of the auditors, should be recorded many times.

To turn now to Paul, we saw that, in writing to his followers in Galatia, he spoke of a revealing (or, to translate more truly, an unveiling) of the Christ as the source of his message, and again: "It pleased God, who separated me from my mother's womb, and called me by his grace—to reveal [unveil] his Son in me." In the same letter, we find him using these remarkable words: "My little children, of whom I travail in birth again until Christ be formed in you." This is quite clear and precise; so that we are fully justified in saying that, when Paul wrote: "nevertheless I live; yet not I, but Christ liveth in me;" he held precisely the same ideal of illumination and spiritual rebirth for his Galatian followers.

We have designedly taken our quotations, in the case of one teacher, chiefly from a single discourse; and in that of the other, from a single letter, in order to be sure that the most important words and ideas are being used in the same sense, and with the same force, when the teachers speak of themselves and when they speak of their followers. Once this clew is grasped it will be seen that they speak throughout very largely in the same sense; that both held the illumination already realized in themselves to be potentially possible, even essentially needful, for their followers. We believe, therefore, that, without wresting the teachings from their original purpose, but rather viewing them in a large and luminous spirit, we are legitimately led to these two results: first, inspired teachers rather than inspired records; secondly,

the promise, by the teachers, of an equal measure of inspiration for their followers.

Up to this point I have adhered as far as possible to the traditional language of theology; and I am conscious that, in doing so, I run the risk to some degree of giving that impression of unreality which, for a strongly marked class of minds, clings to all theological writing. This defect, it has been well said, arises from the theological habit of using, as intellectual symbols of precisely ascertained value, words and phrases which really spring from the heart, not from the intellect, and which, therefore, can only find their true interpretation by a return to the mood which originally called them forth. The truth is, the symbols of religion are far more closely connected with the will than with the intellect, and must be interpreted through the former. Neither of the two teachers who stand out most clearly in the New Testament speaks to the intellect apart from the will. They do not seek to give a reasoned, philosophic account of the realities which they put on record. They speak in symbols, or imagery, the character of which is largely determined by the culture of the nation to which they belonged. Their expression is quite perfect of its kind; but it is in no sense an intellectual or philosophic expression.

In order to arrive at a philosophic expression of the realities which these teachers recorded, their interpreters ought to have realized the same realities in themselves—in their wills; they ought, in short, to have gained that full inspiration which Jesus and Paul promised to others, at the same time that they claimed it for themselves; and then they ought to have given this reality of inspiration a purely intellectual and philosophic expression, such as we are accustomed to expect for any record of direct experience. But their interpreters failed to do this; they took, as the basis of their explanations and theories, not a direct experience, but the symbols and images by which the teachers had sought to record an experience of their own; and, taking these sym-

bols and images, they used them as intellectual definitions, when they were really expressions of the will, moulded by the imagination and culture of the nation to which the teachers belonged. Thus they arrived at a result which inevitably bears the impress of unreality to minds trained to find a philosophic and intellectual expression for matters of direct experience; and here, probably, we have the cause which makes even our best theology so impossible of acceptance—so unconvincing for the scientific and philosophic spirit. The theologians have used symbols as if they were the realities symbolized, instead of dealing with facts of direct experience. It is in spite of the theologians that these teachings have done their best work; and they have been able to do it simply because they are capable of being realized by the will, altogether apart from a philosophic understanding.

But if we wish to arrive at a philosophic and intellectual expression of the realities which inspired these teachings—and such an expression is a necessity for an age like ours—we must come to the question from a fresh point of view, and in some way other than that which theology has trodden so fruitlessly for generations. We must begin by seeing more clearly what the records really say about themselves. I have already stated two results which seem to flow inevitably from such an examination. We must, then, realize that the symbols and images used in these records are not so peculiar and singular as we have been accustomed to think; but rather that they are the universal expression of the same realities, and common to all religions. The symbol of the Father, for the divine reality underlying inspiration, was not used first by Jesus. The symbols of the Spirit, or the Breath, and the Lord, which are so constantly on the lips of Paul, had been used ages before his memorable journey to Damascus. The Sun of Righteousness was a familiar image in antiquity; the Light of lights is the simile that suggested the ritual of the Fire-worshippers.

We find every one of these expressions used in a divine

sense in the books that contain the highest religious inspirations of ancient India—books which later ages held in honor as most sacred records. By the happiest destiny, these sacred books of India came into the hands of a people supremely fitted, by natural endowment, to find a philosophic and intellectual expression for the divine realities recorded in them. It is in this expression of India that we shall look with the largest hopes of success for a reasoned account of a theory of inspiration which will fully accord with the facts as we have found them in our own sacred books; and at the same time, by fully satisfying our sense of reality and verifiable experience, appeal in a peculiarly convincing manner to minds trained in scientific and philosophic thought, who find so little that is congenial in our theology.

The philosophic theory, which I shall describe, has not been used in India to solve the problem of inspiration; and when we find that it does indirectly offer a reasonable theory, this fact will lend it much greater weight. Briefly, the theory is this: Our habitual selves, as we know them in ordinary life, are not our real selves. We can only become our real selves by rising above our habitual selves—by seeing through the unreality on which the existence of our habitual selves is based. This unreality is the false idea of our separate, isolated existence; or, to speak in the language of morals, the instinct of selfishness. We believe our separate selves to have interests antagonistic to the selves of others, and this belief is the germ of the lust of possession and of hatred and strife. The root of this false idea is destroyed when it is understood that the real Self is one and indivisible; that the most real Self of one is the most real Self of all. Thus the discovery of the real Self, behind and above the habitual self, brings with it not only a knowledge of our own divinity and immortality, but also a knowledge of our real and essential unity with all others; so that the end of being, for this philosophy, is the realization, in will and understanding, that each one of us is, in the last reality, not other than

the real Self of all beings, and, therefore, at one with all beings.

It is further held that the practical realization of identity with the supreme Self is reached by the individual self through a series of degrees, or steps. We have, first, the physical self, working through the senses and appetites of the animal body. Behind and above this is the psychical (mental) self, which works through the discursive reason and imagination; and this second stage is the habitual self of humanity, which is habitually associated with the idea of selfhood by man, as soon as he has ceased to be merely animal. As this mental self stands above the physical, so above the mental stands the spiritual self, whose instruments are intuition and will—as discursive reason and imagination were the instruments of the mental self. Above the spiritual self stands pure Divinity, Spirit, the Self of all beings, from which the spiritual self is separated only by the last thin veil of illusion—that of isolated being.

For man to become man, the idea of the animal self, of identity with the body, must cease. And in fact it has ceased for all of us, since we no longer live wholly for our bodies, but for ourselves conceived as social beings with numberless interests and ambitions not purely physical; in a word, we live for our mental selves. Therefore, the attainment of humanity has involved the renunciation and sacrifice of the animal self—of the self conceived as the body only.

The philosophy of which we speak holds that the next step must be taken in precisely the same way; that we can only realize the spiritual self through sacrifice and renunciation of the habitual self, and the instinct of selfishness on which it is built. And even when this is done, there lies before the spiritual self a last and final sacrifice of its own isolated being, through which it is destined to become one with infinite Being and to realize its unity with all that lives. It is evident, of course, that the sacrifice in each case is only a giving up of the less to attain the greater; as the heir

sacrifices his minority to enter his inheritance. Such a sacrifice, instead of being a loss, is an infinite gain. It is a promise broken to the ear but kept to the heart, and in fulfilment transcending the heart's utmost hopes.

As the animal self does not in any sense make the man, but rather opens up the possibility of manhood by itself ceasing to be, so the man in no sense makes the higher Self, but rather stands aside in self-effacement and self-sacrifice to allow the higher Self to become manifest. And this higher Self is in its own nature eternal, the natural inhabitant of a world "above the ocean of birth and death." The lower, habitual self is drawn aside like a veil, from behind which comes forth the higher Self, the immortal.

This is, as we have said, a theory of purely philosophic and intellectual character, and its form has everything to recommend it to the scientific and philosophic spirit. We shall now see how it can be applied to our facts, in order to arrive at a reasonable theory of inspiration. A personality which had achieved the supreme act of self-effacement, of self-sacrifice—which had been drawn aside (as a veil is drawn aside) for the unveiling of the higher Self—would necessarily speak thenceforth as the higher Self, an immortal being. And that higher Self, feeling, behind and above its own spiritual being, the still higher reality of the purely Divine, would speak as one with divine Reality, being in truth none other than that Reality. Such a personality would, therefore, necessarily speak as a divine, immortal, and infinite being, as the total life of the Eternal, the supreme Self.

We can see at once how perfectly this philosophic theory accords with the words of Jesus and Paul. Jesus speaks of the supreme Self as the Father, and says, in splendid imagery, yet with the most perfect justice of intellectual thought, "I and the Father are one;" following this immediately with a promise of the same realized oneness for his followers, but on the same terms: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it;"

and again: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." This is in perfect harmony with the teaching that the lower, habitual self must be renounced and transcended, in order that the higher, immortal Self may be revealed. In the same way, Paul speaks of the higher Self as the Lord, the Spirit, the Christ, already revealed in himself, and to be revealed in his followers. His words, which we have already quoted: "I live; yet not I, but Christ liveth in me," lend themselves pre-eminently to this interpretation—a personal self which had voluntarily and consciously accepted the sacrifice and self-effacement which are the necessary conditions of the unveiling, or revelation, of the higher Self.

Though Paul does not, in general, use the language of intellect, yet there are in his letters a number of passages couched in precisely the same language as that of the philosophy which we have illustrated. Thus we find him, in a passage which his translators have considerably obscured, describing the birth of the spiritual self through the sacrifice of the psychical self, in language of the utmost philosophic precision: "So also is the resurrection of the dead; it is sown in corruption: it is raised in incorruption; it is sown in dishonor: it is raised in glory; it is sown in weakness: it is raised in power; it is sown a psychic body: it is raised a spiritual body. There is a psychic body, and there is a spiritual body. Not first the spiritual, but the psychic; then the spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." That Paul here speaks of the resurrection in this spiritual sense, and means, by the dead, the habitual self of the "unregenerate," is evident from numberless passages, such as the following: "To be carnally minded is death," "And you who were dead in trespasses and sins," "And you being dead in your sins," so it is evident that, in the passage quoted, Paul uses "the resurrection of the dead" in the sense of that very supersession of the habitual self by the spiritual self, of which we have spoken. The

suggestion has been made that Paul¹ may have adopted the idea of the psychic and spiritual bodies from some older system. It would be far sounder criticism to say that both Paul and the older systems contain this idea because it is true.

We are, therefore, led to state the theory of inspiration, as applied to the inspired teachers of the New Testament, somewhat as follows: In Jesus the higher Self was completely unveiled; there is no longer any trace of the lower, habitual self. And the higher Self, though clearly feeling within itself the highest divinity, has yet not reached the last and fullest identity therewith, for Jesus, while saying "I and the Father are one," yet says also, "the Father is greater than I." In Paul we see the whole struggle between the lower self and the higher Self, and then the unveiling and final triumph of the higher Self, when Paul says: "I live; yet not I, but Christ liveth in me."

This is the philosophic theory; how it is to be realized in practice, by the will, it is the whole message of Jesus and Paul to teach. Let their words be studied in this light, and much that was obscure becomes most luminous. It is their message to teach the spiritual rebirth through the regeneration of the will. How it is realized through the understanding may well be illustrated by a passage like the following: "Just as there is the firm belief that 'I am the body,' 'I am a man,' 'I am a priest,' 'I am a serf,' so he who possesses the firm conviction that 'I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, Light, the inner Lord, shining Wisdom,' and knows this by direct perception, has reached perfect freedom, even in life."

MYSTERY IN MAN.

BY SHELBY MUMAUGH, M.D.

Man—the wonder of creation's wonderland; the highest attainable perfection spread before the view by old earth's rare displays; the crowning zenith of the wide world; the finishing marvel of God's supreme work—fittingly opens to notice, in both an objective and a subjective way, the mighty things and peerless endowments crystallized in his own great sea of enchanting mysteries. After all the researches of science within the circle of reason, in every land and clime since the dawn of time, eagle-eyed philosophy has never been able to penetrate the vast number of profound and far-reaching mysteries which lie buried in human nature. Now, as in other days, conjecture and speculation search the mystic lore and gather the involved theories of important human questions within our reach—yet beyond our grasp. How very little we really know of ourselves! It was a swing of the poet's thought which said:

“ I tremble at myself,
And in myself am lost. How reason reels!
Oh, what a miracle to man is man! ”

The curious corporeal make-up of our animal economy, the amazing complexity of all the parts of the majestic structure formed into one harmonious body (never wrought by odd chance or novel art), and the delicate interweaving of tissues' threads with exact unity of design and complete triumph of simplicity in operation, have not eluded the ken of organized knowledge and the skill of human understand-

ing. Anatomy is a finished book; but to search into the finer histological construction which gives energy and power to the springs of action in our being (an organism reflecting the incarnation of a life beyond our comprehension), calls for acute intellectual vision—because here the key to old and new mysteries, displaying more and more the surpassingly wonderful powers lodged within us, is to be found.

What is man? In this golden period of scientific discovery, it were a doubtful undertaking to attempt the unfolding of this question in its entirety—a thing which many great critics and wise philosophers from the age of Ptolemy I., when an anatomical school was founded at Alexandria and the Egyptians maintained their radical doctrines on the three principles of Osiris, Isis, and Typhon in their mythology, down to the present day have failed to accomplish. Examples from every-day life, however, illustrate the nature of man and inductively lead to the solution of the problem of existence from birth to death.

After hiding in the clouds of natural thought—after being turned in the mind and viewed in its different relations—inductive science has at last brought psychology from the fog of mere speculation into the clear atmosphere of scientific exactness. Metaphysics of old is to modern psychology what astrology is to astronomy—what alchemy is to chemistry. The up-to-date laboratories at Clark, Cornell, Johns Hopkins, Indiana, Iowa, Illinois, and Chicago Universities, and at Harvard, Yale, and other great institutions of learning, make ingeniously devised experimental methods and well planned tests as successful and trustworthy in this science as in many others. Psychological laboratories are equipped with apparatus for experiments upon the senses, for time measurement of mental processes, and for the investigation of attention, memory, time perception, etc. The thousandth part of a second can be measured with absolute accuracy in mental processes. What more magnificent field for science?

It is by noting the effects produced upon molecular

structure, and deducing conclusions as to the nature of the forces bringing them about, that this intelligent energy can be properly dealt with. The experimenter here follows the methods of Faraday and Tyndall. Magnetism, electricity, gravitation, heat, light, etc., are only known by the effects they produce upon molecular substances which our senses are adapted to perceive. From deductions more or less probable and conjectural, physicists have constructed sciences out of each of these, although they are not actually known and are probably unknowable. It is in an analogous way that mind has entered the realm of science. It is a self-evident principle that every being who attains intellectual excellence must, knowingly or unknowingly, take up and follow certain acknowledged truths under the guidance of the laws of mind. That man should look within himself and learn something of psychology in order to give his powers full play is such an obvious truth, at the very threshold of mental philosophy, that it is only a waste of words to tell it here. Mental development calls for a working of the faculties and attention thereto.

A prompting of aspiration and a strengthening of will place man's destiny in his own hands and bring more distant aims in touch with Nature's finer forces. It is by fixing attention that the mind's force can be concentrated upon a single idea. The power by which man is enabled to perform any intellectual feat lies in concentration. This is gathered by attention, which in turn comes by continued mental practice. Man grows with his power of applied attention. When great men become burning lights by converging the mental rays to a focus, many curious freaks of memory are likely to follow. Consciousness of everything may disappear except that which lies within the narrow channel limited by the field of exertion and filled with the love of study. Memory has played embarrassing tricks on most great men. The great philologist, Budæus, on the morning of his bridal day, plunged deep into his work and forgot the occasion. It was

a revelation to Walter Scott that he had dictated a certain novel. Linné read his own works with pleasure as the writings of another. The poet Rogers was frequently unable to tell whether or not he knew people whom he met. An eminent divine told me that he once forgot his own name when called upon to add his signature, and asked a friend to tell him who he was. An attorney of my acquaintance had a similar experience.

It is a fact of paramount utility to know that we, as a people, are not deficient in certain faculties. On the other hand, the ordinary mind can master almost anything through continued attention and protracted patience. When the force of circumstances gathers the mental powers upon a given object, what exaggeration of ordinary sensation takes place! With what increased force the sound of a ticking watch strikes the tympanum in the silence of midnight! With what vividness a person's cast of features appears in the light of a camp-fire on a dark night! In the dim distance of the sensible horizon, the mariner beholds a ship which is beyond the landsman's sight. The microscopist and the astronomer learn to what extent one organ of sight will by practice surpass its fellow. The North American Indian, by placing his ear to mother earth, marks the location of a moving herd of buffaloes or the tread of a troop of cavalry. The accomplished musician has a perception of harmonies and discords, with a capacity for receiving sounds and discriminating limits of pitch, not found in the inexperienced artist and beyond the reach of the unskilled ear. The blacksmith forms no conception of the nicety of touch acquired by the watchmaker. A difference of savor is discovered by the water-drinking Hindu in the waters of different springs, which are alike insipid to one whose sense of taste is not thus educated.

It is a demonstrated fact that acuteness and accuracy of sensation can be increased by moderate use and continued attention; yet it is in cases wherein a certain one has been destroyed, or never existed, that we learn to how great a

degree the others may be so cultivated and improved as to make good the deficiency. An individual lacking a special sense is not the object of commiseration that he is generally held to be. Julia Brace, blind and deaf, developed an acuteness and accuracy of the sense of smell which seemed marvellous and almost inexplicable. The deaf, by giving careful attention to the movements of the lips and by observing minor motions unnoticed by others, generally obtain an adequate knowledge of what the speaker is saying. Unaccountable feelings tell the blind a multitude of marvellous things which ordinarily are known only to sight. This quickening of certain senses which brings forth intellectual effects of such a surprising nature is not a special gift bestowed upon the deaf and the blind. We all have like powers, which by cultivation could be developed to like standards.

All the finer and higher mental powers are almost entirely unused by the masses of humanity. It is by development of the brain that we can take advantage of the facts and forces of mind. Thought, study, and effort unfold fine prospects in the field of metaphysics. The unity of cause and effect has opened human nature to man, allowing the heart and the mind to be philosophically studied with accuracy. If nature is consistent with herself, then the results of a thought are as certain as the thought itself. From the coming of man and the beginning of speculation down to the present moment, philosophers have vainly attempted to untie the hidden knot which binds the superstructure of mind with mind itself; to discover the link which unites the moral and physical natures, and to span the gulf between the abutments of the material and the immaterial.

The material world, through the end-organs of sense, is one source of ideas for the mind; internal somatic stimulation, through the afferent nerves, is another; and there is a third source, finer and higher than these. We know that impressions are made upon the nervous system; but how do they affect the mind? What more profound mystery in

all the universe? Of course, the vibrations of thought are intangible; yet this is no proof that such vibrations do not exist. The fineness of the ear is limited in auditory perception between sixteen vibrations per second (the lowest audible tone) and 40,960 (the highest). A smaller number of vibrations per second do occur, but they are not perceived as a sensation of tone—as a higher number are likewise beyond the limits of auditory perception. Many persons cannot hear the chirp of a cricket on the hearth, nor the cry of a bat in the woodbine; yet the tones are produced by about 37,500 vibrations per second. No one can catch the sound-waves of the hues of the rainbow, nor the song-waves of the rose, nor the musical ringing of the buttercup.

The vibrations of light ether are perceived by the retina only within distinct limits. Dark heat rays do not act upon the expansion of the optic nerve, and are therefore invisible. The sensation of color depends on the number of vibrations of the light ether, just as the pitch of a note depends on the number of vibrations of the sounding body. Oscillations of light ether with 481 billion vibrations per second excite the retina and give the sensation of red; 532 produce orange, 563 yellow, 607 green, 653 blue, 676 indigo, and 764 violet. This is the limit of sight perception. It does not embrace a single octave. The range of accommodation of ear perception is seventeen times as great as that of eye perception. Above the highest perception of sight is found the color painted by the singing of the birds in the aster, bluebell, or phlox. We dare not limit these vibrations to the ability of the ears to hear or the eyes to see. Their power is not ended in the circle of hearing. Their nature does not cease to act beyond the limit of sight.

So it is with mind. All the more delicate and exalted powers of the inner or true man are outside of the realm of sense cognition. Organized knowledge concerns itself with material things inside the sense plane, and has but little to do with that higher power of consciousness (or faculty of

knowing) which reaches beyond the scope of material existence and allows personality to soar above the nervous system of the corporeal man. The true science of being is metaphysical, not physical. Individuality is not composed of material tissues on the physical plane. Intelligence has a source beyond the quivering of the nerves in sense perception. There is a mind (or soul) thrilling in us which makes the commerce of knowledge actual in other ways than by the ordinary human media of exchange. The soil of this delicate field has not been properly cultivated to reveal the most glorious vista of human possibilities. All the higher forms of art are æsthetic, not sensuous. In their simplest and most fundamental aspects they are a quivering of the nerves, but above and beyond this they are impulses natural to the soul. Milton was blind when he composed that poem of visual imagery, "Paradise Lost." Beethoven was deaf when he produced his most exquisite symphonies. Huber mastered a branch of natural science which calls for the most careful observation after he had lost his sight.

The mind is aware of much more than comes to it through the end-organs of sense. Both an external and an internal source of knowledge is furnished by nature's methods—the former through the afferent nerves, the latter by means of thought-vibration. Psychic science has proved that every personality is enwrapped by a psychic law of attraction and repulsion known as odic force, which is just as real and palpable as the physical odor of game to the sensitive olfactory terminations of a bloodhound. An individual's cast of countenance is the personality revealing itself through the system, not the system itself. How psychic states come from physical things so widely different from them is quite as incomprehensible as any other mystery in nature. Sensations are not the property of corporeal systems: they are the responses of nervous action, and belong to psychology. The end-organs of sense are only instruments—for the eyes do not see, the ears do not hear, and the fingers do not feel. This is the work

of mind. The organs of sense are merely its tools. The organs of sight perform the same function in seeing as the telescope and microscope. The organs of hearing do the same kind of work that is done by the ear-trumpet. So it is with all the sense organs. It is where their work ends that the mind begins to operate.

The business of the messenger at the central station of the nervous system is to apprehend messages conveyed by this delicate human machinery. Sometimes the operator at this point—the mind—is inattentive to the work of a sense organ, and the message becomes lost. An intellectual friend of mine has frequently been severely criticised for failing to speak to his friends when he met them on the streets. His mind is so abstracted by deep thought, or taken up by some difficult or perplexing question, that no sensation occurs, though the end instruments of sight have been swept by nature's elements from without. The end-organs of sense may be unimpaired and the incoming, central, and outgoing parts of the nervous system sound and their functions complete, yet voluntary inactivity of the external senses to the impressions of surrounding objects may cause sensation to be absent. When one is engaged in mental work, how often the tympanum must be played upon by the vibrations of speech before the attention can be arrested! In this way we catch gleams of details of the inner man which escape us on a glance at the whole.

The ends of the threads of mind are being tied by the laws of psychology, and the mysteries of the human enigma are becoming decipherable factors. Personality reposes on general fixed laws with which we as yet are not entirely familiar, just as certainly as bodily acts harmonize with physiological states. Mind is a part of nature which reaches up with more or less accuracy into the ethical, the æsthetic, and the religious self-determination of humanity. Physical movements act in time and space, but the inner man is a real substance outside of both. Psychic acts go without friction;

they call not for time nor space, and will live a whole lifetime in the fractional part of a second. For the mind, a period of human history may be but a single thought of seconds and half seconds.

There is an interaction between personality and personality, bringing about an influence of being upon being. This mysterious mutual influence is a common experience, which cannot be explained by a mere hypothesis. Some of our acts are not our own, and effects cannot result without antecedent causes. Mind is a mysterious principle, related to the forces of nature and bounded by the horizon of philosophy. It touches the origin of all that is characteristic in man, and has been crossed by progressive science in her daring march from ancient metaphysics to modern psychology. This mysterious principle is at last obtaining the consideration it deserves by the thinking world, and exact knowledge concerning it is fast accumulating. The time has come when psychology is approaching the goal she has long been anticipating. May organized knowledge speed her progress! This science is united with our highest hopes and our noblest aspirations. It discovers and proclaims all sciences, itself included. It is the basis of philosophy and the crown of science. Since it began to approach itself in the new way and to investigate itself by the new methods, every department of thought has been enlarged upon and illuminated with knowledge. In the mystic dawn and curious workings of natural human forces, strange things exist and are carried about with every being. The philosophy of psychology is an inductive science which allows us by deductions from observed phenomena to disclose many hidden resources of the core of our existence. In this way we are discovering our finer nature and our higher faculties. It is a fact beyond peradventure that man has never entirely found himself out nor comprehended his own possibilities. Nowhere in all the world of the wonderful can man find anything more marvelous than himself.

HYPNOTIC SUGGESTION.

BY ARTHUR VAUGHAN ABBOTT, C.E.

Though the nineteenth century has appropriately been styled "the age of mechanics," and Americans "a race of mechanicians," investigation is by no means limited to a study of the purely physical; neither is discovery confined to new mechanical combinations. Based upon a secure foundation of experimental evidence, the scientific imaginations of Joule and Tyndall, piercing the unseen, deduced the doctrine of the correlation of forces. Darwin formulated the theory of evolution, which, in the hands of Spencer and Drummond, expands till it includes development both intellectual and moral; while Maxwell and Hertz, dealing with that most marvellous and subtle of force manifestation, electricity, have shown that it too falls into line with other forms of energy as "a mode of motion." It is not strange, therefore, that in the labyrinth of research some have been attracted to those mystic paths that lead toward the long recognized (though as yet but feebly understood) psychic phenomena in which the mind of man appears to be endowed with qualities that fall but little short of the so-called supernatural.

From the remotest historic periods the literature of all lands has teemed with instances, more or less veracious, indicative of individuals who, under special circumstances, are capable of assuming certain states that in many respects entirely transcend ordinary mental conditions. The Egyptian magicians copy the wonders of Moses and Aaron. By the aid of the Witch of En-dor, Saul seeks to rend the veil that hangs between the present and the future. Upon Socrates a familiar spirit was in constant attendance. Witness the Delphic oracles and the Grecian Pythoness. Cæsar was warned of the Ides of March, and across the peaceful slumbers of Pilate's wife fell the awful shadow of the crucifixion.

During the Middle Ages the Catholic Church, as guardian of the conduct of mankind, sternly condemned as unlawful the so-called magic of the ancients—only to cause the same phenomena to reappear in the miraculous cures effected by the exhibition of holy relics or the visitation of those of supposedly peculiar sanctity, as, for example, the marvels of Lourdes. Occasionally, however, both superstition and religion failed to repress minds particularly gifted; and to Joan of Arc, Paracelsus, Cagliostro, and the prophets of the French Revolution, coming events did cast shadows before that were luminous to those of sufficiently acute perception. Nor was European civilization alone thus gifted; for in the Hindu adepts, the long line of the Rosicrucians, the Arab crystal-gazers, and the Japanese Jiu-jut-su, may be seen examples of perceptivity that incomparably transcend any instances offered by the Latin or Celtic races.

About the middle of the latter half of the last century, attention to psychic phenomena received a marked impetus from the theories advanced by Mesmer; indeed, so great was this impulse that it not only attracted the notice of the medical and scientific world of that day, but, in the appellation of “mesmerism,” the name of the notorious Frenchman is still in the minds of the masses indissolubly attached to these peculiar mental conditions. That such states of consciousness exist and can be produced in a more or less voluntary manner cannot be denied, though it appears quite certain that Mesmer, in endeavoring to explain their existence upon the hypothesis of a material fluid emanation passing from the operator to the subject, fell into the same error of assigning a physical explanation to imponderable phenomena—as did Newton in propounding the corpuscular theory of light. With better methods of investigation, keener valuation of evidence, and clearer insight, that which was “supernatural” and mysterious has been stripped away; and by the researches of Baird, Bernheim, and Noll, and the experiments of the schools of Nancy and the Salpêtrière, “hypnotism” (as this

mental attitude is aptly denominated), emerging from the domain of the fantastic and the control of charlatans and impostors, is taking its place among phenomena which possibly may never be fully comprehended, but, properly utilized, may yet be of inestimable value in the service of mankind.

The hypnotic condition is manifested by symptoms that vary so greatly, both quantitatively and qualitatively, in different individuals, and even from time to time in the same person, due to changing physical and mental environment, that a concise definition is impossible. The Greek derivation of the modern appellation is eminently descriptive, or possibly the phrase, "artificial sleep," conveys as good an idea as may be confined within a couple of words; yet in many instances, though the subject is locked in apparently profound slumber and the body is inert, the most marvellous mental activity is evident, for the exhibition of which the name gives no hint; neither can it be predicted a priori whether a given individual will be susceptible or not, nor to what extent.

The experience of Charcot indicates that eighty per cent. of average individuals would exhibit hypnotic symptoms in some degree, but that in only about seven per cent. the complete condition is attained. Opinions are, however, not wanting to the effect that, with proper surroundings and sufficient practice, hypnosis would be as universal as sleep; for, like any other mental or physical condition, it is susceptible of cultivation. As yet the mechanism by which this condition is induced is almost as little understood as is the actual cerebral state of the subject. Some are so susceptible that artificial somnambulism is provoked by the least cause, such as a slight blow, a sudden flash of light, a clap of thunder, or a peal of artillery. Others appear to enter and leave the state at will, falling asleep and awakening seemingly independent of external influences and controlled only by their own volition; while a great majority, even those who are markedly sensitive, require some special cause to concentrate the entire attention of the subject. Herein lies the explanation of the trance of

the crystal-gazers, the early use of so-called magic mirrors, and the pools of ink in which the pretended magicians of the Middle Ages caused their subjects fixedly to stare, and in which future events were expected to unroll themselves. The steadfast gaze, in addition to the desired mental concentration, produced a certain degree of cerebral and ocular fatigue that appears to accelerate the advent of the desired trance; and upon a scientific explanation of this principle is based the revolving mirror of Charcot, the most successful of hypnoscopes. The early mesmeric practice of causing a subject to look steadily into the eyes of the operator, while the latter made the alleged magnetic passes, is merely another method of securing the same result.

While the existence of a material emanation, transfused from the operator and affecting the subject, under the last century name of "mesmeric fluid," or the present appellation of "personal magnetism," is utterly untenable, it does not follow that the trance produced solely by mechanical means is of the same nature as that provoked by a successful operator. On the contrary, there is much trustworthy evidence that the latter is on quite a different psychic plane from the former; and, if the emanation theory be dismissed as unfounded, how may the difference be explained? The tendency of modern scientific investigation is to refer the cause of all phenomena to the mutual action and reaction of the two great factors underlying the Universe: Matter and Energy. While psychic manifestations may be exhibited through organized nervous matter, they themselves are certainly not material, but are in reality some of the more subtle forms of energy. Hence, scientifically considered, man is but an exquisite piece of mechanism, by means of which lower forms of force may be exalted into thought energy, in much the same fashion as the boiler and steam-engine change the coal-pile into the electricity that glows in street-lamps, or as the battery supplies the currents that pulsate in articulate syllables over half a continent.

In the form of food, each individual daily absorbs a certain amount of carbon. Through the chemical processes of the stomach and lungs, this element becomes oxidized, a portion of the energy therefrom appearing as heat and being expended in maintaining the bodily temperature, while the remainder is mysteriously exhibited as thought-power and volition. The brain, therefore, may be as truly regarded as a centre of radiating thought-waves as the tallow-candle and incandescent lamp are centres of radiating light-waves. Thought-waves have never yet been isolated; but a few months ago the now famous "X rays" were unknown, and analogically there is far more reason to infer the existence of thought-waves than there was to expect the discovery of the cathode emanations.

Postulating thought-waves, hypnotic control and telepathy are of easy explanation. The experiment of the sympathetic tuning-forks—where one of two reeds in perfect accord is able to excite the other into sound, even when at a distance, simply through the accumulated action of the mobile air-particles—and the story of the fiddler who destroyed the suspension bridge with his violin bow, are simply illustrations of the power of one vibrating body to excite wave action in another that is synchronous with it; hence, it is easy to understand how the thought-waves of one mind can excite similar ideas and feelings in another to which it is properly attuned. However undemonstrated this theory may be, it seems to afford a more rational explanation of hypnotic phenomena than any other yet offered. At least it forms a convenient working hypothesis.

Placed in the hypnotic condition, subjects generally manifest three peculiarities which, if conscientiously directed, are of inestimable value, but which, like every other human attribute, can be abused by the vicious or unscrupulous: (1) As the brain of the hypnotic subject is synchronized with that of the operator, it is only susceptible to impressions reaching it through the path of that brain; and whatever

ideas are suggested through this channel, no matter how absurd, it will accept. (2) The mind of the hypnotic subject is incapable of inductive reasoning. (3) The hypnotic subject is capable of deductive reasoning of surpassing force and brilliancy.

By means of the first proposition, the seemingly absolute control exercised by the operator and the utter insensibility of the subject to impressions arriving from any source save that of the dominating mind are easily comprehended, for, returning to the experiment of the sympathetic tuning-fork, there could be a thousand other forks sounding in the same room, and yet, if its mate were silent, the companion fork would be completely irresponsive to an entire gamut of notes to which it was not attuned. When one mind is synchronized with another it will not respond to impressions originating in other sources. Here also is found an explanation of the ready acceptance and appropriation by the subject of the most absurd ideas, as well as of the utter oblivion to causes that usually excite the most vivid emotion. Thus, if an operator inspires a subject in a warm and cosy drawing-room with the idea of a slushy snowstorm, the imaginary umbrella, overcoat, and goloshes are donned, and with a shiver the "storm" is breasted; while, on the other hand, the strongest ammonia will be inhaled with indifference when presented by some spectator with whom the subject is not "en rapport." The radiation of the controlling mind so completely environs that of the subject that all other avenues are barricaded. While synchronism obtains, the mind of the recipient is forced to act in harmony with that of the operator; and here it appears that the second proposition is really a corollary of the first.

As the rhythmic action of the controlling mind sets up waves in the second that are similar in every respect to those of the first, it follows that the thoughts of the second are a reflection of those of the first. It is impossible for the subject to examine the validity of the premises of any idea suggested to it; consequently it is equally unable to reason inductively,

for the same cause that compels the sympathetic tuning-fork to respond only to the particular note of its mate. However light the air-particles, their harmonic action, when of the proper amplitude and period, compels the fork to respond; so with two synchronous minds, the waves of the first originate thoughts in the second that coerce it to vibrate in precisely the same manner. Therefore, the ideas of the second mind are identical with those of the first, and no volition on the part of the second can test the reasonableness of premises thus implanted. The mind of the operator is the only one capable of voluntary action, and that of the subject must follow it in every particular. As a train must follow the locomotive, so the mind of the operator pulls that of the subject along the same thought-lines; and it is as impracticable for the subject to examine inductively the suggestions imparted to it as it is for a car to leave the rails and engine and run across country at its own sweet will.

This synchronization of two minds affords a ready explanation of the third proposition (or the reason of the subject's readiness to accept any suggestion propounded by the operator) and an adequate cause of his inability to examine into the probable truth or falsity of that which is suggested. In hypnosis, the analytic faculties are almost if not quite in abeyance, and all the cerebral energy is allowed to concentrate itself in synthetic reasoning. Therefore, it is a common experience to find a subject, ordinarily of very moderate reasoning ability, display marvellous brilliancy and cogency in following tentatively to the uttermost any premises that may have been suggested, no matter how absurd the syllogistic conclusions. Furthermore, cerebration is so concentrated in most cases that it is sufficient to overpower and control bodily functions; hence it is not difficult to understand the preparations for the imaginary snowstorm and the ability to inhale ammonia unquailingly—in the presence of the appropriate suggestions as to the reality of the one and the absence of the other. The effects of suggestion are not limited to the

few moments spent in the trance state, for there is abundant evidence that hypnotic impressions will take root with a sufficient force to overthrow any or all preconceived ideas, and that, acting under such dominion, the subject at a subsequent period will follow any impressions thus implanted, no matter how much at variance they may be with pre-existing habits.

Casually considered, such control is at first sight startling and repugnant, for three questions immediately arise: Can an unscrupulous operator inspire a criminal idea; will the subject follow it; and, if this be true, with whom does the responsibility lie? Is not every one at the mercy of the suggestions of his neighbor, and should not such influence be rigorously repressed? It is just here that the second and third propositions come into play for the protection of both society and the individual; for the ability of the subject to reason deductively frequently causes him to reject with horror suggestions that may lead to an undesirable conclusion. It is almost impossible for an operator to coerce a subject against his deductive reasoning. The attempt usually results in an awakening in a violent fit of hysteria; yet it is quite within the bounds of ordinary hypnotic influence to inspire the subject to perform a criminal act while laboring under the delusion that he is doing something perfectly justifiable. Thus, for example, if a subject be commanded to commit murder, it is almost impossible that such direction would meet with compliance. If, however, under the same circumstances, it be suggested that the subject is attacked or insulted, the idea of self-defense firmly implanted, and a weapon supplied, it is almost certain that the murderous act would follow. A somnambulist would rarely commit forgery, provided that idea were allowed to be present in the mind; but he might readily be persuaded to sign the name of another when inspired with the impression of a harmless practical joke, and under such circumstances the exactness of the imitation would be marvellous. An hypnotic subject will guard tenaciously secrets regarding himself or another, but will reveal

the same with the utmost freedom if by skilful suggestion the idea of imparting information be removed.

It is evident, therefore, from inability to reason inductively or examine into the validity of suggestions, that the entire responsibility for the acts of the subject, both moral and intellectual, rests absolutely with the operator. He should be held strictly liable for consequences, both as to the exercise of adequate skill, in so far as our knowledge of the art will permit, and for the use of appropriate suggestions to accomplish a useful and honorable result. In the inability of the subject to reason inductively, and in the power of synchronization to compel the operations of one mind to follow that of another, lies an incalculably beneficent power, as well as correspondingly maleficent possibilities.

By repeated suggestion a large proportion of mental and physical habits may be gradually and radically changed. Even tendencies so strong as the excessive use of narcotics and stimulants may be rapidly eradicated. Characters that are normally weak and vacillating may be reinforced, strengthened, and guided into paths that will insure honorable and noteworthy lives; while in the education of the young, character-building possibilities are almost boundless.

On the darker side of the picture, the shadows into which the abuse of suggestion will lead must be fully recognized, and by judicious restraint society and individuals must be protected by the same safeguards that now surround the malevolent use of the pharmacopœia, the implements of the surgeon, or the indiscriminate employment of high explosives. From the stand-point of the timorous, the secretive policy of the Rosicrucians—trusting to years of trial to determine the fitness of the character of the novitiate—has much that is commendatory, but in the nineteenth century, and particularly in America, knowledge is as free as air, and we rightly trust in the inexorable law that good only in the end can survive, while annihilation is the only possible fate of evil.

INTUITIONAL DEVELOPMENT.

BY HENRY WOOD.

Intuition is usually defined as direct cognition or knowing, independent of any mediate or reasoning process. It may properly be designated as the seeing faculty of the soul. Its intellectual counterpart is analytical, deductive, and experimental, while intuition deals mainly with primary truth and fundamental principles. It divines at a glance general moral and spiritual tendencies, while the intellect questions and hesitates. It occupies a judicial position, but its logical companion includes the counsel on both sides with their arguments.

The mind is an organized unit. Psychological philosophers have generally erred in subdividing it into various distinct departments, having diverse and often opposing functions. They have tried mechanically to take it to pieces, much as a watchmaker does a watch, in order to examine disconnectedly its various wheels and springs. Conventional mental philosophies have dissected it, in order to analyze the will, affections, memory, sensation, reason, and other factors. One might as well get a correct idea of the beautiful human physical organism by viewing a pile of its disjointed and dissected members. A mosaic design is meaningless if incomplete. The mental faculties shade into one another without any sharp or definite boundary lines, and each has subtle relations with all the others.

In a brief consideration of the "inner perception," we shall regard it as a higher specialized power or capacity of the whole mental unit. All possess it in some degree of unfoldment, and no mind would be a mind without it. We may

speak of it as a faculty, but perhaps it would be more correct to interpret it as a mode of mental activity. The operations of mind on one plane may be slow, indirect, and uncertain, and on another flashing, brilliant, and decisive. The latter penetrate to and light up a deeper domain of more abstract truth, and this makes it appear specifically distinctive. The logical method may be compared to climbing a ladder slowly, round by round, while the intuitional process is like the leap of a gymnast over the whole distance at one bound. But the latter proceeds from a force gained from some kind of previous training or discipline. Is, then, the intuitive, or that which is sometimes called the feminine element in man, only a refinement of the rational or masculine; and if so, why can the latter work out some results which its more sprightly and delicate counterpart does not seem able to compass? Evidently because one mode of activity has been exercised while the other is hardly more than latent.

It may be admitted that the pronounced intuitionalist is inclined to skip details, to dwell but lightly upon technique, and possibly to give too little attention to necessary ways and means. But, on the other hand, the more exclusive intellectualist is he who, while he may seem to use keen and penetrative logic, only exercises himself upon the more sensuous and objective plane of activity. His accomplishment may be technically and quantitatively greater, and at the same time lower and cruder in quality; but each is necessary to the other—also positively good, and good only, in its place. They are like a pair of horses which must pull evenly to accomplish an ideal result. Being counterparts, they must be joined to make the perfect unit.

From the fact that the great majority reside almost exclusively upon the plane of intellect, that which is exoteric (in other words, the shell of things) has been counted as the real. A balanced and harmonious development of both activities is necessary to the perfected individual, whether the personality be of the male or female sex. Just why a greater

proportion of the intuitive quality embodies itself in the outer form of woman, and why a moderate preponderance of the rational chooses the guise of masculinity, involves speculations in evolutionary refinement which cannot here be considered. It may, however, be noted in this connection that there are certain seers—so professed—who confidently look forward to the ultimate attainment of a progressive state in which the rational and intuitional (or the masculine and feminine) elements will become so rounded and unified that distinctive sex will disappear, when each individual organism will have a perfected inclusiveness. Balzac, in his great character of "Seraphita"—or Seraphita Seraphitus—outlines such an ideal in his hero-heroine, as his concept of a future human possibility; but we decline to dogmatize in either direction regarding such a conclusion.

As already indicated, there is an almost universal lack of a proportionate intuitional activity, and it is therefore pertinent to consider the most effective means for its healthy unfoldment. This is emphatically an intellectual age, and there are still many so color-blind to any direct insight, or guidance, that they even deny their existence. This is especially the case with many materialistic scientists, who apparently take pride in their "lop-sided" intellectuality. They are agnostics beyond certain circumscribed material limits. This attitude is dignified by terming it "the scientific method." We admit the desirability and importance of a careful demonstration of truth; but what would we think of one who should set out thoroughly to inspect the contents of a room, and then utterly refuse to notice anything unless it were below the level of his eyes?

What, then, shall the average man do to develop his intuitive powers and gain a well-balanced and ideal mental and spiritual roundness? He must first recognize his lack before he will make any effort. He must be led to feel that his consciousness, exercised only upon the intellectual level and centred only upon that which is objective, will sooner or

later fructify in positive restlessness and incompleteness. He is cultivating a growth, which, if not balanced and tempered by a more refined element, will at length become so incongruous with the laws of his being that it will finally "turn and rend" him. If the refreshment derivable from a cultivated spiritual perception be shut out, a condition of dryness and leanness will surely impend. Even from the rational stand-point one should learn this law from racial observation, without waiting to test its bitterness subjectively. The same systematic and persistent discipline that will render the rational faculty technically skilful will make the spiritual discernment correspondingly strong and vigorous. The physical organism could as well grow supple and powerful without exercise as could the man who occupies it expand while palsied by spiritual inertia.

The higher and real ego (or self) of man needs daily to enter into a spiritual gymnasium and swing unseen dumbbells. He must make his way into the realm of the ideal and train his intuitive muscles as regularly as he takes a walk or a spin on his wheel. He must ventilate the upper story of his complex nature and allow some of the ozone of the Universal and Infinite to flow in; otherwise he is building a horizon for himself which will be leaden and forbidding. He must make a daily flight among high ideals until his eyes become adjusted to their clearness and brilliancy. If he continually delve in the mud of realism he will at length take on its color, absorb its quality, and load himself with its gravity. More than two hundred years ago a German poet graphically framed this truth:

"Whate'er thou lovest, man, that, too, become thou must:
God, if thou lovest God; dust, if thou lovest dust."

The intuitive vision of the developed spiritual selfhood grows to an eagle-like keenness by gazing from the summits of high ideals. Things that are truly desirable must be counted as living realities already hanging over our heads,

awaiting appropriation. As each for himself feels the divinity within him to be one with and a part of the Universal, he steps out of the ruts of limitation and his inner perception is clarified and broadened. This supreme realm of man's nature is as thoroughly natural and as perfectly regulated by the operations of orderly law as are the kingdoms below. While introduced in the universal divine economy by forces beyond his own control, man is now and henceforth his own former. He is stamped with the divine pattern within, being so constituted that he will be haunted with a beneficent dissatisfaction until that ideal be brought to the surface in orderly manifestation. A consensus of racial experiences on the higher plane proves that intuition has a scientific basis. In varying degree, and in response to normal unfoldment, truths, choices, and impulses flash themselves into the consciousness without any objective prompting or subjective premonition.

What are some of the obstacles to the clear and efficient activity of the deeper vision? It is plain that intellectual bias, personal predisposition, and a dogmatic spirit cloud and even destroy its pure delicacy. As a preparatory work there is much to unlearn, and a great deal of prejudicial rubbish and selfish inclination to be cleared away before a careful discrimination can be made. The clatter of the intellectual machinery drowns the soft voice of the inner monitor so that its message is inaudible. There must be an unselfish passivity; a non-resistant attitude; a felt relation with the Universal; a recognition of the higher selfhood, and a pure desire for truth—all of which will tend to illumine the pathway of life and solve the problems of existence. The simple truth for its own sake must be held at a supreme valuation. The confused and aggressive intrusions of the systems, opinions, and dogmas of the past have effectually discouraged any systematic cultivation of the intuitive method. Men have tried to bend it, and have often mistakenly identified it with their own intellectual conceits. There must be a general objective

silence; otherwise the inner leading will be lost. The experience of Elijah was typical. The Lord was not in "the wind," "the earthquake," or "the fire;" but "after the fire a still small voice."

What, then, is the intuition *per se*? Some who emphasize the doctrine of reincarnation infer that it is a veiled wisdom which has been stored up in previous incarnations. Others hold that it is nothing more than the fine essence of recent intellectual accumulation. But, whatever the element of probability which may inhere in the above hypotheses, it seems more fitting to define it as a higher plane of consciousness. In other words, it is a growing manifestation of the divine element in man. In its evolutionary aspect it comes after and is higher than the domain of intellect. The latter is not displaced, but thereby illumined and invigorated. After a long preliminary training, man comes into its zone in his progress Godward. Ascending from the narrow outlook of the valley of sense, with its mists and fogs, when the growing altitude of spiritual aspiration is reached, the sweep of his vision broadens and things fall into their true proportion in the clear sunlight of the Real.

The seers and poets of the world have been the apostles of intuition, and their interpretations of the divine economy have been recognized as the broadest, clearest, and most sympathetic. While others have laboriously wrought among disjointed fragments, they have synthetized, harmonized, and divined the true purpose of life and being. The intuitional germ, planted at the human soul-centre, with its living and increasing potentiality and its beneficent leadings, is valid proof of the loving unity of the Universal Order. On this plane of consciousness the soul of man mingles with and discerns its intrinsic oneness with the "Oversoul." Seership is in degree the power to read the Divine Mind, and to decipher the hieroglyphic mysteries of past and future.

Although their relation is intimate, yet the inner vision should not be confounded with the imaging faculty. Rather,

the latter activity must be directed and educated by the former, and thereby become its most efficient servant. The monitor of the inmost shrine selects the qualitative material, which its subordinate, as a creator, is to exercise itself upon. Lacking proper direction, its product may be rubbish, and that still multiplied.

While it is obvious that native endowments of intuitive power widely vary, the capacity of all for cultivation is certain. The practical and important question recurs: How may it be made more determinate? There is a needed preparatory work which involves the elimination of dogmatism and partisanship, with a partial unloading of many intellectual accumulations which have been conventionally overvalued. Truth must become precious for its intrinsic worth, the divinity of the real selfhood uncovered, and a child-like openness and receptivity toward high ideals cherished. There must be a calm and constant expectation of more light, or, better, a cultivated consciousness of its present potentiality. One must feel that life is greater than events, and that circumstances fall into adjustment with a Divine Providence that works, not capriciously, but through orderly methods toward an eternal goal. Seeming adversity is reinterpreted and transmuted, and inconsistencies explained. One passes from the external and phenomenal world to that higher and inner domain of pure love and wisdom which constitutes reality, and which is in touch with the living Absolute. The transcendent voice of the supreme Guide, if invited and listened to, will be distinctly heard through the chambers of the soul.

THE RATIONALE OF PROPHECY.

BY LÉON LANDSBERG.

In dealing with this subject we must be ever mindful of Buddha's wise saying: "Do not reckon your two, and your three, and your four, before you have fixed your number one." And so, before attempting to show the rationale of prophecy, it will not be amiss first to determine the actual occurrence of those phenomena to which this name is generally applied.

While biblical prophecies are mainly worthless for our purpose of building a theory, yet we can learn a good deal from the name by which a prophet is designated in the Hebrew Scriptures. It is "Nabi," a term derived from "Nebo," meaning the God of Wisdom—the proclaimer or prophet of ancient Mesopotamia and Babylonia. The tower of the seven planets, or stations, attached to his temple at Borsippa was in seven stages, each expressing the astrological color of the planet to which it was devoted. He was the God of Mercury, the Wisdom planet, and his special day was Wednesday. Nebo was also adored as the God of Wisdom and prophecy by the Canaanites, Moabites, and Assyrians, and throughout Palestine generally. Bo, Bod, Boden, or Buddha—in China, Fo—is the ancient Buddhistic god of enlightenment and wisdom. His name is in Wo, Wod, and Wodin, of the Scandinavians, from whom our Wednesday comes; and it is on the fourth day, viz., Wednesday, that, according to Genesis, the planets, etc., were created as signs for the wise.

A "prophet," therefore, would signify one who can read the heavenly signs; an astrologer; a magician; one initiated

in the secret wisdom. We know that Moses, called the Great Prophet, acquired all his knowledge from the Egyptian priests, who were well versed in astrology and all magical arts. Before he died on Mount *Nebo*, he confirmed the gift of prophecy to a chosen few of the initiated, the seventy elders. In the Kabala the word "Nabi" is almost synonymously used as "Hochmah," the Word, or Upper Wisdom. It is the ego, or consciousness, of existence—the representative of the association of abstract ideas which constitutes wisdom, and without which the human mind could not comprehend. In short, it is Buddhi, or higher intellect, of the Sankhya philosophy—the sixth principle, or spiritual soul, as taught by modern Theosophists.

Belief in prophecy is not restricted to the Hebrews. The Egyptians, Greeks, Romans, Hindus, Druids—all had methods of their own of reading the future. Says Cicero: "I find, indeed, no people or nation, however civilized or cultivated, however wild or barbarous, that has not deemed that there are antecedent signs of future events, and some men capable of understanding and predicting them." The question, then, arises: Are there facts upon which this general belief is founded?

History, both ancient and modern, offers numerous instances of fulfilled predictions. The Roman augur, Veltius, eight hundred years after the foundation of Rome, prophesied that the Roman empire would last twelve hundred years, and Varro mentions this prophecy five hundred years before its fulfilment. It is related by the French historian, Mezeray, and well attested by Luc Gauric, bishop of Civita Ducale, and others, that an Italian astrologer had predicted to Catherine de Médicis that her death would be witnessed by Saint Germain. The queen, not over-anxious to die, at once conceived an aversion for the festival of this saint, and avoided all places bearing this (to her) fatal name. Her fears and precautions were vain, however, for this was one of those oracles the sense of which only becomes intelligible upon

their fulfilment. At the death of the queen the memory of this prediction was re-awakened by the discovery that the name of the Bishop of Nazareth, to whom the dying queen had confessed in her last moments, was—Saint Germain. Another remarkable prophecy was that made to Mlle. Josephine de la Tascher de la Pagerie, by an old negro woman in Martinique. The prediction that she would become empress was fulfilled, as Josephine a few years later became the wife of Napoleon and empress of France. The reality of prophecy is further demonstrated by the history of Mlle. Lenormand. It is absolutely unthinkable that all her distinguished contemporaries should have journeyed to Paris to consult her, if her reputation as a seeress had not been founded upon verifiable facts. Marie Antoinette, Louis XVI., the emperor of Russia, the king of Prussia, with Hoche, Lefèvre, Robespierre, Marat, St. Juste, and many others, testify to the correctness of her predictions. The undoubted prescience of Swedenborg is no longer a matter of dispute.

The opinions in rebuttal of all the academies of sciences fall short of the weight of these facts. There must certainly exist some mode of perception by which individuals not only may know events a few hours before or after their occurrence, but are able to discern as a concrete unit a person's or a nation's whole life, which to our narrow time-perception is stretched over many years. Our inability to conceive of the *modus operandi* detracts as little from the reality of the facts as the Fiji Islander's incapacity to understand our telegraph puts that adjunct of civilization into the realm of fiction.

If we attempt to prove the possibility of predicting events, we must necessarily assume that Law governs human affairs, in which everything is generally ascribed to free-will, coincidence, or blind chance. The existence of such a principle is easily demonstrable. Statistics show that certain occurrences, as births and deaths, happen year after year with the same regularity and frequency. The life insurance business

is based upon the normal stability of the death-rate, which reduces the risk of the company to almost a minimum. And even acts which are seemingly arbitrary, and dependent upon the free agency of the individual, are nevertheless regulated by an immutable law, of which every one is the obedient, though unconscious, agent. That I prefer the life of a bachelor, while another feels urged to aid in propagating his race; that a certain maiden, not being able to find a husband to her taste, remains single; and that the victim of adversity makes up his mind to end his life by suicide—all this is not the result of free choice, nor of accident or caprice, but is the consequence of a necessity to which every one blindly submits.

As may be gathered from statistical tables, the percentage of marriages and suicides, the number of bachelors and spinsters, etc., remain the same year after year; and if in one country the figures should happen to rise above or fall below the normal rate, the difference is certain to be made up by some other country. Schopenhauer calls attention to the fact that an increased fruitfulness of marriage invariably appears as a consequence of devastating diseases. When in the fourteenth century the "black death" had almost depopulated the Old World, there appeared a quite abnormal fruitfulness among the human race, and twin births were surprisingly frequent; and so always and everywhere deaths and births increase and decrease in like proportion. "And yet," he says, "it is impossible that there can be a physical, causal connection between my early death and the fruitfulness of a marriage with which I have nothing to do, or conversely." "It is," says a German savant, in wonderment over these statistical revelations, "as if some one kept an account of all these occurrences and would see to it that every year a fixed amount should come to pass."

In the presence of these facts we must confess that man, as we are wont to look upon him, does nothing of himself. As has been justly said, he is but the foam upon the billow,

that rises, bubbles, and bursts, not by his own efforts, but by the mightier impulse of some mysterious power. This power—called fate by the Orientals, divine decrees by Calvin, destiny by Napoleon, and philosophical necessity by Priestley—is manifest, and shows that the life of an individual, as well as that of a people, is not the result of blind chance, but is subordinated to a higher law; and it is the knowledge of the working of this law which constitutes the faculty to foresee future events. This mysterious power, to which everything in nature, not excepting human life, is subjected, and which is known in Hindu philosophy and religion as the immutable law of Karma, is nothing but a chain of causes and effects. A knowledge of coming events, therefore, would be tantamount to a capacity to reason from cause to effect, just as the experienced eye of a physician, discovering “bacteria” upon an organism, perceives at once a picture of the whole process of their future development.

Foresight and prediction are possible of those events alone of which the realization, as it were, is already contained in their causes—causes which do not come to our ordinary consciousness on account of our limited time and space perceptions. Suppose a person on the second floor of a building were interested in all that is going on in the street, but on account of illness cannot step to the window. Such an observer, by means of a looking-glass, may obtain a picture of the occurrences in the street, although his observations with regard to the beginning and ending of the incidents will be limited by both the window-frame and the frame of the looking-glass. Now, what will happen if he should look directly out of the window and watch the panorama, not obstructed by these frames? He will see the objects no longer as a two-dimensional picture, but in their real, concrete shape; moreover, he will be able to view them long before they enter into the field of the looking-glass, as well as after they have departed from it. The person who thus looks directly out of the window, on account of his more

perfect perception, would be a seer, or a prophet, or a magician, to the mind of the invalid, who can see only a succession of fragments of the concrete unit that already exists in the present.

The special gift of the seer consists in his faculty of reading directly in the astral light, upon which "all things that ever were, are, or will be, have their record." In dreaming, every one is more or less of a seer, and may be compared to the invalid who steps for a minute to the window and reads in the astral light all those events which are to enter later into the mirror of his waking consciousness. In this state the limitations of the physical senses are removed and replaced by a more perfect mode of perception. The personal consciousness, which gives but distorted images of the reality, steps to the background, and the liberated true man sees things as they really are. Visions, presentiments, prophetic dreams, clairvoyance, and other phases of psychic activity can only be explained upon the theory that the events (or at least their causes) exist in the astral light long before they enter into the mirror of our normal consciousness. This hypothesis is substantiated by the phenomena of dreams. If, during sleep, a light should be brought into the bedroom, or a storm should arise, or some part of the body be suddenly irritated, a corresponding symbolical dream is produced which frequently contains a whole introductory story, covering in the dream a long period of time. Now, it is not thinkable that effect should precede cause; hence we must conclude either that a chain of events requiring a long time for their outworking may be enacted within a moment, or else that coming events can be seen long before they manifest themselves to our normal consciousness.

We know, through the law of gravitation and by means of spectral analysis, that the atoms of the sun affect our globe and every object it contains. It would, therefore, depend only upon the ideal perfection of our senses to make us sensitive to those vibrations with which we are constantly

bombarded from every direction. All beings are, as it were, immersed in an ocean of active influences and caught in the meshes of countless threads, the causes of which we cannot know, since even their effects escape our normal sense-perceptions. The prophet, however, can perceive at a glance, *ad infinitum*, all these causes and their effects. For him, space is non-existent, since, perceiving everything, he is everywhere; nor does time exist for him, for he sees causes within causes, and in the causes their effects.

The possibility of such a mode of perception, different from and transcending all ordinary methods, has been proved beyond doubt. An English scientist established, by means of ingenious experiments, that ants are sensitive to the ultra-violet rays which do not exist for the human eye; hence, these insects must possess a spectrum different from ours. Our eyes can receive and record not more than fifteen impressions in a second; but if we were able to record say one thousand impressions, we would see the growing of the plant. On the other hand, if we were to receive only one impression every two days, the sun would appear to us like a fiery arch instead of a disk. Thus we learn that there may be organizations, of a different standard of time from ours, to which the connection between cause and effect is more transparent than to us. When in New York, I cannot simultaneously see Boston, which is about three hundred miles distant. I can, however, imagine myself lifted in a balloon to such a height as to make it possible for me to see both cities at the same time. This illustration may be applied to time as well as to space, for the former may also be represented as a line of successive changes, or rather as a series of causes and effects. Hence it is not difficult to conceive that a prophet, from his higher stand-point, i.e., the superconscious plane, may, at a given moment, take in when looking backward more causes, and when looking forward a larger segment of effects—just as a physician sees at a glance causes and effects invisible to a layman.

The explanation of prophecy offers no difficulty once we rid ourselves of false conceptions of time and space, which result from a particular state of consciousness. Bound to the three-dimensional mode of perception, we cannot realize the existence of a fourth dimension in space, as the man looking through red spectacles cannot see the world blue or yellow. From this, however, it does not follow that there may not be other spaces and modes of perception than ours, just as there are other colors besides red. The same error prevails with regard to time. People cannot conceive that that which to me is a year may be to another person but a second, and to a third a century. Our standard of time is but an illusion caused by our organism; yet, not only from dreams but also from numerous experiences in our waking state, we know that sometimes a whole life can be lived within a second. It is even possible to establish, by means of any fulfilled dream, an approximate proportion between the phenomenal and the transcendental standards of time.

When a boy, I dreamed one night that I saw my deceased grandfather running through the streets of my native town, crying "Fire!" When, on the following morning, I told this dream to my mother and sisters, they all agreed in explaining the fire as meaning "great joy," probably a wedding that was to take place in our family. They proved, however, very bad dream interpreters, for, at ten o'clock in the forenoon of the same day, a fire actually broke out which consumed almost the whole town, not excepting our own home. Now, in this case, the interval between the dream and its fulfilment may be assumed to have been less than ten hours; hence my true ego took in changes in perhaps a few seconds for which we generally allow nearly half a day; i.e., with our phenomenal perception we extend into hours that which for our transcendental perception requires but moments. In stating this we have indicated the relative proportion between the two modes—1:36,000; ten hours amounting to that number of seconds.

Human life, let us say, embraces a period of one hundred years, which is equal to 36,500 days. This would indicate that a human life is only one day for the transcendental time-perception. And if we consider that the interval between a dream and its realization often amounts to less than ten hours, and that man very rarely attains to the age of a century, we come to realize that our terrestrial life is not even a day, but only a night; hence it is a mere dream for the true ego.

Even in our phenomenal life we can easily foretell a man's doings for one day, especially if we know the plans he has formed for that day.

The doctrine of reincarnation teaches that each individual is born for a definite purpose. He incarnates over and over again, chiefly because of his former Karma, i.e., the causes set up in preceding lives, the effects of which must be worked out; so that, from his entrance into life, even before he has attempted to take the initial step toward his unknown future, he is foredoomed to all those vicissitudes known respectively as fortune and misfortune. All the causes set up by the reincarnating ego, i.e., his Karma, are mirrored in the astral light surrounding the person, and the seer needs only to read these memory-pictures—all the hates and loves created in past incarnations—to foresee the helps and obstacles, successes and failures, which the individual is to encounter during life. To this must be added the prophet's knowledge of the law of periodicity, which manifests itself in human life as well as in nature, and according to which thoughts, emotions, and impulses once experienced tend to repeat themselves at regular intervals. It is not difficult to understand how, with such knowledge and perception, the events of a man's life—a day's incidents for the transcendental perception—may be foreseen and predicted. And as the life of a nation or a race is subject to the same laws of Karma and periodicity which rule an individual's existence, there are

given to the seer sufficient signs from which to forecast coming events. Indeed, as the sun—

“ Ere it is risen, sometimes paints its image
In the atmosphere, so often do the spirits
Of great events stride on before events ;
And in to-day already walks the morrow.”

It is evident that the knowledge of at least the prophet cannot be the result of mere brain function, since everything material is subject to the limitations of time and space. It is the outcome of man's true ego, for which these limitations do not exist. This entity does not even require these signs to foresee a nation's destiny; for, being one with the whole human race, it can feel its every heart-throb—every impulse by which it is moved.

In the Talmud, the voice of the Soul—the Vakh of the Hindus—which informs the prophet, has become the Bath-Qol, or “ Daughter of the Voice,” a supernatural voice from heaven which sometimes proceeded from the Holy of Holies. Occasionally, like the demon of Socrates, it assumed the form of an intuition directing the recipient as to his course in life. It is that “ still small voice ” in our hearts which speaks to us in the silence—in those moments when all the noises raised by our passions and animal desires are subdued. When through a pure and unselfish life we succeed in overcoming the animal nature, then we shall hear this voice of the soul most distinctly, communicating to us true spiritual knowledge; and, says Krishna, “ by this knowledge thou shalt see all things whatever in thyself, and then in me.”

MAN AND THE LOWER ANIMALS.

BY ISABEL PICKERING MILLER.

“ L’homme n’est pas une création immédiatement sortie des mains de Dieu, mais une conséquence du principe semé dans l’infini de l’éther où se produisent des milliers de créatures dont aucune ne se ressemble d’astre à astre, parce que les conditions de la vie y sont différentes. . . . le mouvement subtil que nous nommons la vie prend sa source au delà des mondes visibles ; les créations se le partagent au gré des milieux dans lesquels elles se trouvent, et les moindres êtres y participent en en prenant tant qu’ils peuvent en prendre, à leurs risques et périls : à eux à se défendre contre la mort.”

That the writings of M. de Balzac no longer make the considerable figure in French literature which they did at the time of his death is scarcely open to question, for at that time his works commanded a homage that is not easy now to account for ; but, notwithstanding the lapse from the high estimation in which they were held, they are still widely read and are possessed of merits that surely will keep them from ever falling into the category of books that are dead. Not least in point of intrinsic worth are those included in the series, “ Études Philosophiques,” and the excerpt above is from one of these, “ sur Catherine de Médicis,” and is part of a speech to Charles IX. and Marie Touchet by the “ grand master of the Rosicrucians.”

The ideas underlying the quotation are worthy of serious consideration, although M. de Balzac wrote subsequently that “ Charles IX. was snared by the pompous loquacity of the charlatan ;” but the author nowhere attempts to controvert the charlatan’s view, and its virus has power to-day, because other people are “ snared ” by it too. Pompous or not, in the charlatan’s assertion there is a vein of reasoning that appeals forcibly to the natural intelligence of man. Unaided by a true philosophy, man is prone to consider himself merely a part of physical nature ; to think that he is not the special creature of Deity ; and that he is the product of forces whose

processes might equally have evolved an ape or a squash, had the "subtle principle" flowed into a different "centre."

To combat this view, let the writer make an explicit statement of what, to her understanding, is implied by it—that man is merely a product of certain forces of nature, and that he has no good reason to claim for himself a higher genesis, nor a higher condition after his exodus, than any other animal. Effort will be made to controvert this view of the relations between man and the lower animal creation by the light of a philosophy that has hitherto satisfied all of the writer's questions, and she therefore makes premise only that, if the effort fail to commend itself, the fault should be laid at the door of the explainer. It lies not with the philosophy.

The brute creation has many powers, generally called instincts, that seem to make close approach to those of man; but it may be observed that these powers refer themselves, not to the individual but to the entire species, all of whose members are similarly endowed. Thus they possess no real individuality, the only differences being those of external appearance, not of mental equipment. The instincts of each kind of animal, bird, fish, insect, etc., are a common possession, and, so far back as accounts of them may be found in history, we find that their powers have continued without increase or diminution so long as they have been permitted to remain in their native states. When the lower animal creation is subjected to man's control, some of its powers are abnormally developed, as in domestic and tame animals; but these are evidently temporary accessions due only to man's domination, for when such animals are permitted to go back to their natural states they soon revert to the original types. The breeding of horses for speed, of cows for their milk, of sheep for their wool, etc., shows what special functions may be developed by selection, food, and care; but every one may easily learn that such animals will retrograde, even under favorable conditions, if man's solicitous care is relaxed.

The approach to individuality in the brutes refers itself

always to man, and, in so far as they seem to approach to man's rational faculty, the possession is common to the species: it is never the exclusive property of one specimen. The ant, the bee, and the beaver have each an instinct that suggests latent ratiocinative powers, but that quality is not peculiarly the possession of any individual: it is common to all ants, bees, and beavers. If comparison be made of man's powers with those of the brutes, it will show that precisely where their equipment is weakest (if even weakness may be predicated of a characteristic they have not) that of man is strongest, i.e., in the feature of individuality. Without an approximation to many of the brutes in muscular strength, and more helpless than any animal in the stage of infancy, man exhibits an unmistakable individuality from the very moment of his birth.

No man ever possessed the strength of an ox, the scent of a dog, the hearing of a hare, the sight of a vulture, nor the equal ability of any species of the lower creatures, each in its own sphere; yet the weakest and least human of men has an individuality that declares him a separate being, with form and powers different from those of every other member of his race. The children of one family differ from one another, even in respect of mere outward appearance, more than do any animals of the same species that have no kinship whatever; while in mental endowment (the real evidence of individuality) they differ still more widely. A comparison of different families will extend the variation greatly, and it becomes still more evident if comparison be made with unrelated peoples, and with tribes more and more remote from one another.

Difference of habit still further emphasizes the personal and mental individuality in man, and the lack of it in brutes. Consider, very casually, that prime necessity, food. In all lower animals there is intense activity in the search for means of sustentation, but when the quest is realized there is prompt cessation of effort. The fiercest of animals, the

most venomous of serpents, is comparatively harmless when gorged, and there are few species of animals that make provision against future necessity. With man the proceeding is practically reversed: none but the meanest fail to make some provision for future needs, be it only from day to day; and the satisfaction of hunger and thirst does not to an appreciable extent lessen the ardor of his pursuits. Man pursues his objects very often despite all kinds of natural obstructions and impediments, including destitution of clothing, shelter, and even food. What is still more remarkable, he no sooner attains to a certain satisfaction of his needs than he continues his effort to satisfy desires born of that satisfaction. The goal set for attainment is no sooner reached than it is made the basis for continued effort to a more masterful condition, and defeat in any of the notably human purposes of life, so far from deterring man from his pursuits, becomes really a goad to his ambition, and thereby actually stimulates him to further and more productive effort.

So marked is this peculiarity of man—one wholly foreign to brute nature—that men habitually estimate one another's manliness by the steadfastness of purpose displayed in the attainment of ends. A man easily baffled or diverted from his purposes is esteemed weak—weak at the very heart; while one whose purpose is unfaltering is regarded as strong, regardless of his physical abilities or disabilities. Some races possess this indomitable will to a greater degree than do others; but every man has that force in distinct measure, while no mere animal possesses the smallest fraction of it. The only power in the brute creation that makes even an approximation to this distinctively human force is that savage thirst that leads an animal to persist in the attempt to exterminate his natural enemy; but this is a faculty so plainly de-humanizing that it needs no mention, save as one that is also to be found in man's endowment, though its use or indulgence is always regarded as bestial and brutalizing. The persistent, proper individuality of man—the personality that

is not identified with physique, complexion, or type—is thus an eminent difference between man and brute.

Whence is it? Plainly the difference cannot arise from man's merely sensual endowment, for the powers of man in respect of his senses are evidently inferior to those of the brute. Man's muscular, nervous, and osseous body; his sight, hearing, smell, taste, and touch; his heart, lungs, brain, and all other parts of his sensible organization, are weaker, less sensitive, or smaller than are similar parts or faculties in many lower animals. But, even if man possessed the fully developed faculties and powers of the whole brute creation, what sane person will argue that such an endowment could contribute one particle to those distinctively human qualities already possessed by man? Consider courage as an example of such a quality—the attribute most likely to embody the strongest contribution from the lower animals. Can the courage of the lion, of the bull-dog, or of the game-cock be thought of as in any way extending the present endowment of man? It may be truly said that these creatures do not really know what fear is; but does not such a statement instantly invalidate any claim whatever to real courage? It is precisely the merit of true human courage that it faces the gravest personal danger in full view of all possibilities and with the greatest dislike for hardships and suffering entailed in a given undertaking. What so-called animal courage is comparable to that shown by patient, long-endured self-sacrifice? Has not many a widow shown greater human force and a far nobler instance of true courage than could ever be exhibited by a combined effort of the whole brute creation—or even by that widow's son, who may have led a forlorn hope and died for his country? His may have been the mad, convulsive energy of a momentary impulse that disdained certain death, while hers may have been the persistent effort to rear that son to manhood, in the face of a selfish and criminally unjust social organization that knows not yet a law higher than that of the strong arm.

To summarize: If all the powers of the brute creation that seem to approach human force be carefully reviewed, they will be found devoid of that very quality that most eminently distinguishes man. What powers the brutes have are common to each species, except under the tuition of man, from whose restraint, if they return to natural conditions, they speedily relapse to native powers only. The lower animal creation thus possesses no individuality whatever; it is in this respect precisely opposite to man. Further, if all the powers of the brutes, and no others, were used in the endowment of a creature in man's exact image, and if in addition to those powers such a creature were given all the powers of man that ally him with external nature, that creature would still be as distant from the human idea of a man as the poles are apart. If the faculties of the brute creation be thus exhausted, without the production of that special quality recognized by men as the one distinctively human (becoming more and more recognized as such by the highest type of man in the progress of the race to nobler social conditions), then it must be evident that man's human quality cannot be a part of his external sensuous equipment. Sensuously, every particular species of brute has on his own plane a better equipment than has man; so that, if the union of all species in the endowment of one creature fail to reveal the likeness of a genuine man, what is generally called Nature cannot be the source of man's specific powers.

Whence, then, do these powers come? If not from without, they must come from within; and if from within, man has surely the amplest reason to consider himself a being of a higher order in creation than that of the brutes—even as he thinks of them as of a higher order than the vegetable kingdom, and of that as higher than the mineral. To a comparatively limited intelligence it must yet appear that there is a hierarchy in nature—an orderly proceeding from lower to higher. The more closely the features of nature are studied (the more fully science unfolds the relations of natural

objects to one another) the more evident this hierarchy becomes and the more exact are the relations found to be. Even a casual view of nature shows that the mineral kingdom, with its rocks, metals, sands, etc., exists, not for itself, but for an order distinctly above it, which subsists upon it. It is the firm base upon which all subsequent creation rests; but that life to which it gives itself in unstinted measure, the flower and culmination of the mineral realm, is the vegetable kingdom, the roots and stems of which can be nourished only by the mineral, but which nevertheless rises completely out of and away from the mineral into regions higher and freer. Thus throughout its whole domain the mineral kingdom fails to find its culmination, but it does find its flower in a style of existence, a form of life, superior to its own. The use of the mineral kingdom, the end it serves—in the language of philosophy, its object—is in something superior to itself, viz., the vegetable kingdom. But neither does the vegetable kingdom exist for itself. Though it be the consummate flower of the mineral kingdom, the vegetable kingdom exists solely for the animal kingdom, which in turn subsists upon it. Although the vegetable displays a higher kind of life than the mineral, being the flower thereof, yet the vegetable is to its flower (the animal) precisely what the mineral was to it, i.e., the coarse and inferior basis of a superior style of life, to which the vegetable furnishes subsistence and for which alone it exists.

Hence the use, end, or object of the vegetable kingdom is the animal kingdom, for which the vegetable exists and upon which the animal subsists. The animal is the consummate flower of the kingdom next below it, showing forth a higher style of existence, in which free movement and will glorify the static conditions of the vegetable, from which nevertheless the animal derives its subsistence. But neither does the animal exist for itself. Possessed with powers immeasurably greater than those of the kingdoms that evolve it, the use, end, or object of the animal kingdom is no more

to be found within its own sphere than are those of the kingdoms below it, which it involves. Itself the flower of the vegetable kingdom, the animal kingdom looks for its efflorescence to a style of life superior to its own—to one indeed which not only comprehends all of the features that distinguish the animal from and make it superior to the vegetable, but which also sets forth a higher form of life—a style that the animal can no more easily find in its kingdom than can the vegetable and mineral find their flower, use, or end in their kingdoms. The object of the animal kingdom is the human race, human mind, human force. Just as the mineral and vegetable kingdoms find their object in planes of life superior, freer, and fuller than their own, so the animal finds its object in the race whose most eminent badge of honor is that it sets forth a style of life higher than that of animals; a style called “human” to distinguish it from that which is merely animal; a style that comprehends the whole of the three kingdoms below it, and is their consummate flower: therefore, upon the head of man is set the crown of sovereignty over those lower realms.

Now, shall an intelligent mind think that the summit of this hierarchy is attained in merely sensuous man? Is it reasonable to suppose that man alone is denied a flower—an object that will realize a style of life superior to that he now knows? The mineral, the vegetable, and the animal find their objects, not upon their respective planes of life, but upon those above them: shall the obviously superior organization find no adequate expression in a higher style of life than that which it knows on earth? It has been argued that the equipment of man cannot be obtained from the brute creation; but the argument might be carried further to show that it is not obtainable from the whole of physical nature—that man’s human force is derived not from anything without, and that therefore his object, his purpose of life, cannot lie without him. He is ever “the one unsatisfied” and unsatisfiable animal, and he thereby shows that, if he is an animal,

he is also something more. If any one man possessed the whole earth and all the knowledge contained therein, he would be simply another Alexander pining for more worlds to conquer. Not this world, nor any number of worlds, can contain man; neither can they furnish man's true object, for that object, as it cannot lie without him, must lie within.

Who can believe that man has an end in common with the brute; that, with man's immense individuality, his end is the same as that of a creature without individuality?

Whence this individuality? A complete answer involves the whole of rational psychology; but a partial one, to serve present purposes, the writer conceives to be this: Man's endowment, unlike that of the brute, is complex. He has an equipment that allies him with the whole of Nature, and his very existence is staked upon the intimacy of that alliance, because it is the realm of his conscious existence. But he has also an equipment that completely severs him from Nature—the realm of his superconscious being. On the maternal side, man is the child of earth, being maintained by her affluent bounty; on the paternal side, he is the child of no limitary natural conditions, but is wholly free, even to the length of being able to alienate himself from his creative Source. So large is man's equipment on his truly living side that all that we call Nature—the whole of space and time; the suns of stellar spaces, with their systems; the earth, with its atmospheres, skies, seas, mountains, animal existence, etc.—is but the stupendous mirror of the universal mind of man: that interior mind of which he is possessor by right of his Divine paternity.

In this view, the brute creation reflects a portion of the contents of the human mind, and man finds the truth of this expressed in the symbolism of his every-day speech. He may regard certain of his fellows as being strong as an ox, patient as an ass, fierce as a tiger, innocent as a lamb, faithful as a dog, cunning as a fox, or stupid as a sheep, etc. No one misunderstands such comparisons. When another is called

a bear, or a puppy; when a girl's modesty is likened to a violet, or a woman's beauty to a rose, or a thought to a "gem of purest ray," the "brightest jewel," the "pearl of great price," or a "clod of earth," the analogy is immediately evident.

Human language simply teems with illustrations of the correspondence existing between man's mental equipment and the contents of outlying Nature. The fidelity of the relation between them is attested by the fact that even to an ordinary understanding there is rarely misapprehension of the meaning. The best literature, all real poetry and imaginative writing, abound with such imagery, thus proving a common perception of mankind as to an intimate relation subsisting between Nature and the mind of man. To the uninstructed mind the perception appears simply as a mental picture, or as a beautiful simile, the dazzling splendor of the true relation of Nature to man seeming too great a light to be revealed to him until, by gradual development, his mind is brought to the mental altitude from which may be seen the true relation of Being to existence, of Reality to appearance—Being, Reality, Life—lying far above in those regions whence alone comes the truth that reconciles all doubt and conflict: existence, appearance, and death lying in the plane below, out of which the mind has but just emerged, but which, in its immature stage, man's thought imagines to contain the "all" of Life. The truth of the relation he is seeking comes like a light into a school-boy's mind when he finds the solution of his problem; it comes to the man of business when he hits upon the proper expedient to meet an emergency. But such instances faintly illustrate the flashing radiance that fills man's mind when he first perceives a living truth—one that gives him even a faint view of the magnificent problem of creation, the problem that is at once a stumbling-block to worldly wisdom and an everlasting rock to the humbly spiritual mind.

It is the function of reason to unite things that are sen-

sibly disjoined. A pebble, a boulder, and a coin are separate entities, and it is only to man's reason that they are united in the mineral kingdom—as a rose, a peach, and a potato in the vegetable, and a horse, a lion, and a sheep in the animal. There is no bond of union in the whole of Nature apart from the rational mind of man. Each of these things asserts an individuality that man's senses confirm. Reason alone furnishes the similarities that bind each to each, and all together as one, in the phenomenon that we call Nature. Reason, however, has a higher function. By its light may be seen, not only that Nature is one, but also that it is merely the mirror of the human mind. Reason assents to the separate entities palpable to the senses, but it also affirms the essential unity of all the factors, and that this unity is but the image of the contents of the human mind. Any animal may look upon a rose, but what creature save man will see its beauty? The passes of the Andes would be impracticable to man were it not for the service rendered him by the sure-footed little beast that carries the traveller through scenes of the most impressive grandeur; but what does the patient quadruped "know" of them? The most intelligent of animals may witness such a calamity as that at Johnstown, Pa., a few years ago, and may seem even to know of the nature of the disaster, but what can it know of the heart-suffering and desolation caused by such a catastrophe? The sublimity of Niagara, or of one of mother earth's pictures at sunset, may awaken in man the liveliest emotions, while the same sights will fall absolutely dead upon the brute consciousness. Why? Plainly because the brute has no such interior equipment as has man—therefore no such aspiration. The object of the brute is the service, or the dis-service, it can render to man, and when this is yielded the brute life is completely filled. But with man the case is wholly different: he feels within him the motion of powers and faculties whose satisfaction cannot be compassed within the realm of his material environment. In those moments of æsthetic delight that come to man in an

uncommon aspect of Nature, he has an experience of real living, of actual (not seeming) life; an experience that points the way to pleasures that he may not have in any other world or state than the natural, but whose delights and satisfactions are wholly removed from the merely sensual plane of existence.

Natural scenes of beauty and magnificence rouse emotions in man's mind that, reason tells him, do not in the smallest particular inhere in Nature itself. Reason teaches that Nature, whose scenes and operations produce upon man's mind such wonderful effects, is herself blind to the picture and deaf to the sound that thrills every fibre of his being. Nature is utterly unconscious of these effects upon the human mind, and such effects are therefore no part and are not contained even in the whole of Nature. They are plainly caused by, and are therefore the distinct outward manifestation of, powers strictly within the human mind.

What, then, is the means—the vehicle—of these powers, so immeasurable, incommunicable, and God-like? Simply that peculiar personal quality in man that has been called his individuality; in the language of philosophy, the selfhood of man. It is indeed the "*sine qua non*" of his existence. It is not possessed by any other animal, because man alone is the creature of God. The brute creation is the true creature of Man, and the brutes, indeed the whole realm of Nature, are most intimately involved in his creation. Man must acknowledge with filial gratitude the plenary gifts of the all-mother, earth, whose efforts are untiring to render to him her unstinted, bounteous, indispensable service. But with what feelings of thankful humility should he also acknowledge the gifts of the All-Father, through whose benignity man becomes a living creature—the recipient of a spirit through which he may be lifted above the trammels inherited by his natural organization; of a spirit through which he may indeed become one with the Divine All-perfection!

THE METAPHYSICIAN AS A REFORMER.

BY CLARA SHELDON CARTER.

Efforts to reform external conditions of human life, while they can hardly be said to originate with metaphysics, almost always look there for encouragement and support, because metaphysics stands for opposition to all evil and for growth in good. The appeal is not vain. Reforms are made the theme of metaphysical discourses and magazine literature. There is rejoicing for all the good accomplished.

But does the world most need improvement in external conditions? Is it the best service a man can render his fellow to make him physically well; to clothe him and give him a home; or even to educate him and make him outwardly an orderly and industrious citizen? This is much, but not all. Man has higher possibilities.

Shall the spiritual life, the immortal nature, the real man, be neglected and forgotten? Many philanthropists ignore the spiritual life because they recognize nothing higher than mere physical comfort. Others acknowledge the spiritual life, and know that the kingdom of heaven is focussed within; yet, without intentional neglect, they regard man's highest possibilities as remote and of secondary importance. "Let us first improve the outward conditions," they say, "and, when man is physically comfortable and happy, we will try to benefit him spiritually." Efforts in behalf of the oppressed and suffering often end in failure because relief is given only to be abused by those who are not ready for unaccustomed liberties. There are unfortunates who could not safely enjoy a happier lot.

What does this teach? Not that we are to stand aside

and let wrongs right themselves, but that, so far as we can, like Good itself, we must work for men's spiritual and eternal welfare, directing all our efforts to strengthen character and to purify motives. Here is the opportunity and the duty of those who dwell in the higher realm of thought and action. The metaphysician must show the relation of external distress to the inner life—how it results from wrong thinking, and how, while the inward disorder lasts, the outward is inevitable. He must approach every problem of reform in politics, business, or society from within. Standing upon spiritual ground, above selfish, prejudicial, and conflicting interests, he must teach those principles which apply to the root of evil. The wrongs which afflict the world must be recognized in their beginnings—their birth in the secret chambers of the soul.

Jesus shows the true way. When asked, "Is it lawful to give tribute unto Cæsar, or not?" his answer was based upon principle and motive, not upon external result. The clear light of truth discloses that wrong cannot be effectively and permanently removed by external force or prohibition. Man's thought must be awakened and instructed. The law of Spirit, the law of love, must become the highest authority. The cause of temperance, to be a success at all times and in all places, must first be a law for each man's thought and will. Self-control is the power to rule our lower nature. Reforms that work from within are the most comprehensive and enduring.

When spiritual reforms begin, secret offences are revealed. We can no longer, from behind the screen of an outwardly proper life, criticise and condemn our neighbor. We may be guilty in thought and feeling if not in act, and self-reform is necessary before we can truly help others. Are we not all intemperate? Do we not, more or less, indulge ourselves? Each concession, however slight, tends to weaken the precious power of self-control. It is best to be a "home" missionary before going abroad. Jesus said: "He that is without sin among you, let him first cast a stone;" "Cast out

first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

As we look outward from ourselves, our first duty should be that which lies nearest—the faithful performance of our own special work. There is a disposition, in the first hope of benefiting the world, to neglect the duties near at home. The higher life of the family is of vast importance—making true homes ourselves; teaching people what home really is; how to make it pleasant and attractive; how to prepare good, wholesome food, and to serve it in appetizing ways: this is a great work, to be accomplished by wise and earnest women, which will yield far richer fruits than the ballot. The workers in the cause of temperance have attempted chiefly to accomplish their purpose by the force of legislation. Can we doubt that the effect of the same amount of labor would have been tenfold if directed to the home?

We are awakening to the existence of abuses in the political, industrial, and social world, and an earnest call is heard for combined effort to correct them. The movement is one of the brightest signs of the times. Let spiritual knowledge be applied to the world's disorders. "The leaves of the tree [of life] are for the healing of the nations."

DEPARTMENT OF PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

A STRANGE STORY.

At the Taylor House, in Ozark, Mo., one evening last February, quite a large party of citizens were discussing dreams, phantoms, second sight, and kindred subjects. Several related personal experiences. Finally Judge N——, who is not inclined to credit alleged supernatural phenomena, told the following story, which made a marked impression upon all because none could doubt its genuineness.

“One beautiful summer night, when I was a young fellow,” said the Judge, “a friend and myself were trudging across country, from the southern base of the Ozark mountains to the cotton belt of northern Arkansas. We were both pretty hard up at the time, and had decided to seek employment as cotton-pickers. The moon was shining in its fullest splendor when, about midnight, we came to a large house by the roadside. The place was commodious, but looked rather lonely and neglected. We saw that the fence was down and that some of the windows were broken.

"While we stood in the road a few steps from the house, considering whether we should knock and ask our whereabouts or (on account of the hour) pass on, a man appeared at one end of the building. We could see him as distinctly as if it were broad daylight. He stood perfectly still beside two rails, apparently the former support of a grindstone, which were leaning against the side of the house.

"We hailed him and inquired our way to the next plantation, but received no reply. We called out again; still the figure remained mute and motionless. Finally my companion became somewhat abusive and used rather strong language, but with the same result. Suddenly the man vanished. Neither of us saw him leave, and, as we were both positive that we had not taken our eyes from the spot where he stood, we were exceedingly astonished. Indeed, our perplexity so increased that we took especial pains next morning to inquire about the house, and closely questioned the neighboring planters. We were informed by all that the house was haunted and had not been occupied for years."

How was it that Judge N—— and his companion, without any knowledge of the history of the place to suggest a "ghost," so plainly saw the mysterious tenant?

H. CLAY NEVILLE.

* * *

A DREAM OF FACT.

A rather odd incident happened to me a few weeks ago, about which you may be pleased to hear. One morning, after a sound sleep, I awoke feeling surprised at finding myself in my own room, and for a minute or two was unable to realize why I was surprised; but I then remarked to my husband that I had a strange dream—one which seemed absolutely real.

I dreamed that I was standing at the gate of a very beautiful country place which I had never seen before; that the road outside the gate was rough and very dusty; and that a magnificent horse stood there, held at the head by two colored grooms, while a tall, handsome man, whom I seemed to recognize, was trying to mount the animal. I never saw anything more beautiful than that horse, nor one so difficult to mount. Finally the owner succeeded, after many failures, in getting astride, and dashing down the dusty road was out of sight in half a minute. I told my

husband that it was an old friend, Tom Chamberlaine, who was trying to mount the horse. "Why," he said, "you have not seen him for ten years, have you?" I had not only not seen him, but had not even thought of him during that time, nor did I know where he was.

That morning I went down town, and on coming out of a store I was accosted by a large, handsome man, with very dark eyes and almost white hair, who raised his hat and said: "Is this the way you pass by an old friend? Don't you know me? Time has dealt more gently with you than with me." I looked at him in surprise, and then saw that it really was Tom Chamberlaine, just as I had seen him in my dream—stout, gray-haired, much handsomer than when I previously knew him, and dressed in gray.

I laughed as I held out my hand, and we walked many blocks together. I told him about the dream. He looked dumfounded, and said, gravely: "I did not know you ever did me that honor. But I am surprised, for the whole thing happened exactly as you describe it, at seven o'clock this morning, out in Harford County, at the beautiful country home of a friend with whom I am spending a couple of weeks. It was fifteen miles out of town. I bought that magnificent thoroughbred at a stock-farm near Lenox, paying \$5,000 for him. It was the first time I had mounted his back. That is certainly a strange dream."

At seven o'clock I was telling my husband about it, and the event was transpiring at that instant in a place I had never seen. It was just as I had described it. This friend I have never seen since that day. He was a very busy and successful lawyer, and is now a wealthy man, married, with a young family about him.

This is an absolutely true occurrence; but I cannot account for it. Can you?

I. L. S.

* * *

I have had a kind of waking trance frequently from boyhood, when I have been all alone. It has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the consciousness of individuality, the individuality itself seemed to dissolve into boundless being—and this not a confined state, but the clearest of the clear, the sweetest of the sweet, utterly beyond words—where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction, but only true life.—*Tennyson.*

TO CURE HALLUCINATIONS.

The removal of hallucinations is an object aimed at by certain foreign investigators. In France and England this has reached a surprising degree of success; and with the accumulation of instances, and the gradual education of the medical profession to a ready grasp of the subject, some great results in America also are expected as the outcome of the investigations begun in Europe.

At a convention for the advancement of psychic research held in Paris, the famous Professor Du Janet, of Havre, described a certain case of hallucination which came to his attention and narrated how the cure was effected. Professor James, who attended the convention, related the story at a meeting of the Boston Society for Psychical Research. A girl, Rose by name, aged nineteen, had come in despair to the hospital where Du Janet was in charge. She suffered from periodical crises of convulsions, hysteria, delirium, chills, etc., lasting many days. Afterward she had no memory of the conditions surrounding her. She had tried mesmerism and hypnotism, but in vain. The expert decided to essay a cure by plunging the girl into a deeper hypnotic trance than she had previously experienced. He made passes over her for half an hour and then succeeded in passing her out of the first into a secondary trance, in which she was an entirely different being. In the first trance she was apparently dumb; in the second she was wide awake and seemingly conscious.

The symptoms of her hallucination were then seen with startling clearness. Lying on the couch, the subject told in semi-incoherent yet reasonably intelligent language how she saw before her an old and decrepit woman thrown rudely down and killed on the pavement. The sight of this tragedy filled the poor girl with a demoniacal terror. Again her symptoms showed her shuddering and chattering with cold from being immersed suddenly in an ice-cold bath, imaginary of course. These hallucinations she described both by word of mouth and by gesticulation, and convinced Du Janet that some time in her life she had passed through the experiences rehearsed during her delirium. As a matter of fact this was absolutely true, and the impressions left on her mind resulted in hallucinations recurring at intervals with great force.

Here, then, were remarkable symptoms. But the cure was

not less remarkable. Du Janet tried the ordinary mental cure, by trying to make the girl will away the hallucinations during the hypnotic period. "You must get well; you will get well; you are well," he said to the girl; but it wouldn't work.* Then he tried a bolder idea. Re-plunging her into the deep hypnotic stage, Du Janet indulged in a little piece of comedy, grave and dignified savant that he is, and made it appear to the rapt mind of the hysterical girl that the old lady wasn't hurt at all; that it was all a joke. She did fall, it was true, but she wasn't killed. She picked herself up, shook the dust off her dress, and walked away. Du Janet acted the part well, and the affrighted girl's mind was relieved from the oppressing sense of the old lady's misfortune. Likewise with the ice-cold bath—he impressed the girl with the ludicrous side of the matter; the girl fell in with the happy illusion and her trouble was gone. Her hysteria, dementia, and hallucinations being driven out, the girl got stout and well, and for five months no recurrence of her former troubles has been noticed.

Professor James narrated this story as showing the advance made by the foreign scientists in the direction of curing hysteria and destroying hallucinations. That there is a multitude of such cases in this country the Professor has no doubt; also that they are all capable of being cured or partially cured by the acts of the hypnotist. The aim of the international committee, of which he is the American member, is to collect an international census of all cases of bona fide hallucinatory development.—*Exchange*.

* * *

Dog stories are common enough. Stories concerning sheep are much more rare. Many years ago it came under the notice of the writer to observe a mother with twin lambs, one of which seemed quite different from the other, wandering about aimlessly and not as others of the kind. We were not long in discovering the cause—it was blind. The mother and brother were quite alive to the fact and watched the little one with tender and unwearied care, one or the other, as they saw it getting into danger, rushing forward to the rescue, and with a sharp but kindly butt turning the little blind one out of danger and into a safer path. Was not something more than instinct developed here?—*The Churchman*.

* Certainly not! The operator himself did not believe his statements, nor expect relief.—ED.

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

MENTAL VERSUS PHYSICAL ORIGIN OF DISEASE.

Among the violent winds of doctrine which agitate modern humanity, the mental versus the physical origin of disease is much tossed about. When a panic like the recent Gloucester small-pox epidemic seizes a community, with one accord the conservatives (who rely upon drugs and doctors) exclaim against the lack of common sense manifested by those who refuse inoculation a la Jenner; while the mental scientists calmly endeavor to show that the disaster is primarily the result of fear, and that the contagious frenzy, wide-reaching suffering, and death are caused by mental agitation and the consequent physical susceptibility of the victims. Moreover, among those exposed to contagion, some take it and others do not: proving conclusively that it is a matter of individual receptivity instead of universal chemical change.

Again, they who trace all fleshly ills to physical causation point to the modern malady, "appendicitis," as an awful example of the lurking lions of disease seeking whom they may devour.

One good dame, whose zeal exceeded her information, declared that she should hereafter wear a flannel bandage, as in these days of appendicitis one could not be too careful. That mysterious and misunderstood organ, the vermiform appendix, has apparently survived extinction for the sole purpose of routing the fin-de-siècle materia medica and triumphing over the diseases of the fathers. Long residence in orange and grape growing regions fails to reveal any tradition of tragic results from the insurrection of the collective local appendix. Its revolt, therefore, may be attributed to some ingenious or malevolent doctor, who wished to inaugurate a novel disease for the purpose of increasing his renown; and, having once established a fear and a fashion, lo! many there be who hasten to the extreme remedy of the surgeon's knife for relief from the erstwhile blameless appendix.

Apropos of the mental theory of disease, every one has doubtless observed in himself, or in an invalid friend, a tendency to aggravated symptoms of pain or "malaise" during a few hours or days, when suddenly the conditions veer about and all but disappear; and vice versa. Now, if an actual chemical change had taken place in the diseased part, its sudden restoration would be absolutely impossible; but, on the other hand, if the excess of malaise (or its diminution) were due to new thought-groupings, the sudden revolution in the symptoms would be easily explainable. The kaleidoscope, with its manifold pictures depending upon the speedy re-arrangement of its individual bits of color, is an illustration of this case. A better illustration is that of the magnet and the iron-filings. How sensitive are the ferruginous atoms to the presentation of the controlling magnetic impulse! No invalid continues to exhibit identical symptoms throughout many ailing years, unless his environment or his thought-trend remains unchanged; and usually the disorder presents many novel aspects, according to the number and variety of his emotions.

Now, if involuntary and listless thought-polarization can effect an actual revolution in the malady, it is certain that conscious and vitalized thought, focussed with powerful volition upon the physical atoms, may in time re-arrange them in accordance with the rhythmic law of health and harmony. It is unquestionably worth an effort, for the morale of the patient would be energized and rejuvenated by the mental gymnastics which

would necessarily be taken in the form of health-affirmations twice or thrice daily, preferably before retiring at night, as during sleep the subjective mind is more free, active, and susceptible to suggestion from the objective entity. It is through this submerged mind or personality that drugs or poisons take effect, instead of through chemical action; otherwise a dead body would respond to their presence. And it is through this submerged mind, or soul, that the coming race (as it emerges from material existence into a consciousness of its spiritual power) will be healed of its physical errors and its mistaken thought.

ROSA G. ABBOTT.

THE PATHOLOGY OF THOUGHT.*

It has been demonstrated by recent investigation that the proportions of chemical elements contained in man's physical body determine the character and development of his inner (or psychical) nature. For instance, every good thought that is indulged increases the oxygen in the tissues of the body and makes a life-promoting change, while evil thoughts or bad impulses increase the nitrogen and have a life-depressing and poisonous influence on the soul; hence the quality of the soul determines the quality of the body. The change is physical, and more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts have an opposite effect. We see no reason why this hypothesis may not be true. It is at least very plausible.

The most representative man of the nineteenth century is Goethe. In him more than in any other man are seen the elements of his times. His greatest work is "Faust," and its fascination to all students comes not so much from the poetic excellence or literary merit of the work as from the profound interest every human being feels in the great questions there discussed: Life and death, the problem of evil, and all the other questions unanswered and unanswerable save by revelation; the cry of Faust; his curse upon the knowledge of this world, which proves so helpless to answer his longings; his abandon to evil; his rejection even of the Easter-bells when ringing in his ears;

* Read before the Psychological Section of the Medico-Legal Society, of New York, October 26th, 1896, by Sophia McClelland. (From advance sheets of the "Medico-Legal Journal.")

his downward course after giving up his childhood's faith, until even the devil himself wonders at the man's evil purposes! This mighty allegory is a tremendous lesson, showing us life without spirituality—life without ideals higher than our material senses.

It matters not how many pages of "Society Transactions" we fill, or how high our name stands inscribed on Science's roll of honor: we need something more when night falls and griefs come; when there are little graves out in the darkness; when we miss "the touch of a vanished hand, and the sound of a voice that is still." Science has nothing to offer; it only asks to lie down and be forgotten. Science takes nothing for granted, and has no faith in anything but what it sees; and it sees very little. Science needs a soul to etherealize it—something to warm it when the laboratory fire is out, or the microscope lens is rusty; a divine spark of the Infinite to illuminate it, which shall survive all the changes of the material body and the dissolution which we call "death of the individual," and give him an everlasting existence in the world beyond. We must wait a little; "that secret lies in the tissueless realm whereof no nerve can report beforehand." Soon we shall grope and guess no more, but grasp and know.

"As he thinketh in his heart so is he." The power of individual responsibility rests not alone upon our acts, for our thoughts react upon those around us, and upon all who come after us. We can place a thought in a sick man's heart that will change the whole current of his feelings and make him well. "Thy faith hath made thee whole" is one of the doctrines of Christianity that the world has been thinking of for a long time but has persistently ignored. And if this be true, why should we not use all our efforts to enlist the active moral forces of society to work by sympathy, advice, and teaching; by personal contact and that wonderful force of example which makes every better kind of life a magnetic power; by the softening of character and the gentleness of nature that diffuse themselves and have such a potent influence among the lower kinds; by raising and ennobling our motives for helping each other; and, above all, by constant effort to enlarge and increase our powers of seeing truly—so that we may understand the causes of the evils we see around us, and what are the conditions under which they can be successfully attacked?

SELF-HELP IN MENTAL HEALING.

There often arises in the mind of the thoughtful the question as to whether the healing of one person by another is possible or right. "Should I not help myself?" asks one. "Did that relief come from another mind, or was it myself who accomplished this result?" asks another. Some say, "I feel that I alone must do this for myself." Now, I recognize this as a proper spirit, for "the Lord helps those who help themselves;" but is it not possible that in this very effort the person is failing to help himself? The whole question of right living is summed up in "keeping the balance," and there is the possibility of tipping the scales toward pride in the effort to do for one's self. In closing the door against help from another, is there not danger of closing the door against one's own higher self, or spirit?

The only help any one can receive comes from the spirit, whether one's own or another's. In seeking help from another the thought of "the person" comes into the mind. The confusion in thought arises just here. We forget that on the plane of true helpfulness all is spirit, and it matters not whether the call is upon one's self, the spirit of another, or the Universal Spirit. In the effort to help one's self—and if one is determined to do that, there certainly is effort—there is a tension which corresponds to the closing of a valve, as if one would shut out the very thing that is the healing power. In spirit there is no tension; spirit makes no effort. Spirit is; spirit beholds; spirit is an ever-present reality, ready to flood the being when ignorance and pride, which act as bars, are absent. "What!" you exclaim; "is there to be no effort made in order to reach the heights?" Yes, and the effort is made on the personal plane; but when the height is reached there is simply joyous recognition of the light, and the healing is done. The effort is not to grasp, nor to do, but simply to let go (of all that holds down the soul)—"to be." "In evolution, all the lopping off is done at the bottom."

Now, a part of sickness is the tension, the holding on; it is a part of the personal self. To be well one must let go of fear, of panic. It is not the healer as a person who does the work of healing, but the healer as spiritual being. You may say, "It is all one;" or, "How am I to distinguish?"—and truly I think the clearness comes from an understanding of the difference between

the lower self and the spiritual self; of the unity of humanity and the brotherhood of man; of the universality of the Principle of Life we call God. When spirituality becomes a reality, one is healed. This comes often through intuition, but it is also a matter for intellection. It is the result of reasoning.

It is easy to understand how one may heal one's self, or be well, as a result of right thinking; but how can one help another? This is not thoroughly understood by any one (though known to many); but I will offer an illustration that may help some. The people at a power-house do not possess electricity: they possess the machinery by which to induce, direct, and transmute electricity into heat, light, and motive power. Spirit is not possessed; but, through the powers of the soul (reason and understanding) and those of the body (brain and nerve), man uses, directs, and heals.

The problem is to bring about the at-one-ment of the personal will, where tension may exist, and the spiritual will, which is free, never relaxed, yet never making effort because it is perfect balance between spirit, soul, and body. They are one; and, as we fix our eyes upon spirit and recognize more and more of its power, we constantly make the at-one-ment, and always on higher planes of development.

I would not be understood as arguing for the necessity of going to others for help—indeed, true mental healing acts within the sphere of one's own mind. The very point I wish to make is that one should not shut out the healing power by insisting that it must be one's own. This is swinging to the other extreme from dependence entirely upon another. It is universal power until by recognition it becomes individualized; and when one thoroughly recognizes that fact there is no more reaching out to a higher self or another spirit, but peace abides. Then it is one's own power—power in every mind and universal power. There is a great unity, and the sense of it has filled the soul. Love, intelligence, and spirit are but different names for the one great Reality.

CORA STANTON BROWN.

We should avoid with our utmost care, and use our utmost endeavors to remove, sickness from the body, ignorance from the mind, predominance from the appetite, discord from our families, and excess from all things.—*Pythagoras*.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

CIPHERS.*

Error is a cipher—nothing. But the overcoming of error, like a cipher added to “1” (identity or unit), increases our value 10 fold, 100 fold, 1,000 fold, 10,000 fold, 100,000 fold, or 1,000,000 fold—in proportion as we realize faith, hope, charity, understanding, and perception, and the five united in the sixth, or paradise.

In proportion as we realize feeling as faith, and thus overcome the cipher of material feeling, we increase our value and magnitude 10 fold. The unit stands for the “1” of intelligence, and the ciphers for the material senses overcome. As we realize divine choice, in hope, we increase our value and substance 100 fold—two ciphers, the second material sense overcome. Realizing 1,000 fold is to realize divine intuition, charity, and to know that all is good; thus our value becomes 1,000 fold what it was when we were the simple “1” of material intelligence, recognizing only what our five material senses taught us. To realize our fourth faculty, divine understanding, is to make our value 10,000 fold, and overcome the four ciphers of material hearing and material understanding. To realize our true faculty of divine perception is to make our value 100,000 fold, giving us the fifth spiritual faculty and overcoming the five-fold error of material sight. To overcome our belief that the six days of labor rule us, and allow us nothing besides eating and sleeping, is to become a millionaire in spirit and obtain the sixth sense of paradise, or the combination of the five spiritual faculties.

This sense of work is the “beast of burden” referred to in the last half of Revelation, beginning with the twelfth chapter. And it must be overcome, or we are “tormented in the lake of fire and brimstone” (chap. xiv.). We cannot stand on “the sea of glass” (chap. xv.), nor “reign with Christ” in the resurrection and millennium (chap. xx.). And, unless we reign in the first resurrection, the second death subjects us to the “lake

* NOTE.—Symbolism and divination by Number are of ancient origin. The Pythagoreans regarded Number as the essence and principle of things.
—ED.

of fire and brimstone," and we do not arise to the glories of chapters xxi. and xxii. The "lake" is the fear of infinite and eternal suffering, the fear of eternal loss of ourselves. By realizing divine understanding and perception, we stand upon this "lake." Overcome it, and it is the sea of glass, whereupon is sung the "song of Moses and the Lamb."

Thus we enter the eternal sabbath, or day of rest, the seventh cipher overcome, realizing the seventh sense of rest, and we become the multi-millionaire of spirit, possessing all that the great invisible universe reveals. Without limitation, we go on forever, from one revelation to another. The fact that there are multi-millionaires to-day shows that this seventh day of rest has reached the world, and those on the mountain-tops first see its light, and the "Sun [son] of Righteousness arising with healing in his wings" (Mal. iv. 2).

ISABELLA BEECHER ALBERT.

* *
* *

ENFRANCHISEMENT AND SOVEREIGNTY OF THOUGHT.*

[Extract from Thesis for the Doctorate, presented to the Faculty of Letters at Lyons, France, by Gédéon Gory.]

The theory of the immanence of Right has for its object to enfranchise sensible consciousness from contradictions; to introduce in the domain of experience the problem of being and of truth, and to declare the independence and absolute sovereignty of Intelligence. We know only imperfectly the forces of Nature and the number of worlds that revolve in space; but the unknown is not beyond our reach. It is really the profundity within us in a state of confusion and obscurity, but which the light of free reflection reveals. That which we lack to be able to know all things is liberty of spirit—a perfection yet distant, but for which we were created and toward which we are tending.

A few centuries only separate us from bestiality, and we are still immersed in superstition and ignorance; but the fight goes on nobly for science and liberty. As Taine says, "we have within us the light of reason." It is that which permits us to see and recognize the true and the good. That light we should religiously cherish. Well trimmed, its flame mounts high and straight to the heavens, for it is, in effect, the reflection of Divine thought—and more than a reflection.

Let us not halt before the unknown and mysterious, for within the laws of experience—outside of which there is nothing—all is comprehensible and knowable. The unknown is not a limit; it is a vast field, teeming and fruitful, whereon thought continually casts its inductions, its hopes, and its faith—the first rays of the light of science. The revelation of new

* Translated from the French for *The Metaphysical Magazine* by A. L. Ross.

truths ought not to produce in our experience an absolute change, which annihilates in us memory and the humanity of thought; for thought can only be the development of ourselves.

The inspiration of genius produces, in the evolution of humanity, sudden and marvellous revelations; but such revelations are only in reply to questions propounded by ourselves—the confirmations of our hypotheses and inductions and the realization of our hopes. Reason comprehends all revelation, accepts the true, and rejects the false. However, there are men of talent and sometimes men of genius who, seeing only doubt and error in ardent and free research, proclaim the impotence of human thought. Their words may afford a sop to conscience, but must discourage the eternal effort of humanity. Scepticism, positivism, and materialism flourish in the shade of such teaching. But human thought must believe, and hope; it cannot rest content with pure negations.

One of the most dangerous sophisms is to antagonize the will and emotions with intelligence and reason. Passion and will are only brute forces unable to discriminate between truth and error. Should they be freed from the legitimate and natural jurisdiction of intelligence, hatred and fanaticism are unchained.

Even when men serve a just and holy cause, they act merely as well-trained brutes—if external authority establishes itself in the place of Divine authority, which is immanent. Why should a God blind and mutilate men to attract them to him? Truth illumines and strengthens internally. God is truth. God is in us. Piety is not servile submission, nor voluntary mutilation; it is the use of our glorious liberty to become thinking, divine beings.

* * *

GEMS OF THOUGHT.

One hero makes a thousand.

Nothing is at last sacred but the integrity of your own mind.

The pessimist is a person who looks upon the sunshine as casting shadows.

He who waits to have his task marked out shall die and leave his errand unfulfilled.

Would the victims in the Black Hole of Calcutta have survived if there had been no microbes there?

Inspiration may be defined as subjective certitude that cannot be accounted for by reasonings or analyzings.

Thought is the first faculty of man; to express it is one of his first desires, to spread it his dearest privilege.

Take any one of what are called popular superstitions, and on looking at it thoroughly we shall be sure to discover in it a firm underlying stratum of truth.

The two opening paragraphs of Part II. of Professor A. C. Almy's article on "The Spiritual Principle," in our November number, were quoted from "Seek Wisdom," by Leo Virgo. The apologies of our contributor are tendered for the inadvertent omission of the intended credit.

* * *

The publication of Dr. Howard's "Psychic Club" papers has been suspended for the present.

* * *

WAITING.

Serene I fold my hands and wait,
Nor care for wind or tide or sea;
I rave no more 'gainst Time or Fate,
For, lo ! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace ?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my barque astray,
Nor change the tide of destiny.

What matter if I stand alone ?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own; and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time nor space, nor deep nor high,
Can keep my own away from me.

Serene I fold my hands and wait;
Whate'er the storms of life may be,
Faith guides me up to heaven's gate,
And love will bring my own to me.

JOHN BURROUGHS.

BOOK REVIEWS.

INFALLIBLE LOGIC. By Thomas D. Hawley. 659 pp. Full law sheep, \$5.00. Published by the author, 6107 Madison Avenue, Chicago, Ill.

This is undoubtedly the most original work that has appeared on our literary table this year. The author, who is a member of the Chicago bar and evidently a deep thinker, has evolved a system of logic based upon the principles of mathematics. By applying the methods lucidly described in this book, it is said, the reader can solve any problem, whether simple or complex, with a result as infallible as that of an arithmetical sum. Upon the reasonable hypothesis that the solution of any proposition is inherent in the data thereof, and by the free use of letters, numbers, algebraic formulas, and diagrams, Mr. Hawley lays down certain simple rules by which it would appear that all other systems of logic must eventually be superseded. The plan is automatic, almost mechanical, in its operation, yet it seems susceptible of almost infinite application. Apparently the most complex ethical problem is solvable by this means as readily as the most self-evident proposition. The work is intended primarily for the use of lawyers, ministers, editors, and teachers; and while it does not require them to "think in logarithms," it is yet a valuable aid to accuracy in thought processes.

A STUDY IN HYPNOTISM. By Sydney Flower. 226 pp. Cloth, \$1.00. The Psychic Publishing Company, publishers, Chicago, Ill.

A clever little work, pleading the efficacy of hypnotism as a universal panacea. The dialogue is pointed and instructive, and as a whole the story has much snap and vigor, the scenes, characters, and incidents being portrayed with fidelity to nature. While the work is more of a "sketch" than a "study," the author's method of presenting a difficult and somewhat abstruse subject is to be commended. And although some of Mr. Flower's assertions and deductions are hardly consistent with the proved facts of metaphysics, yet the work will be found especially helpful to those whose interest in the subject is not of sufficient depth to induce serious and scientific research.

NEPHELÉ. By Francis William Bourdillon. 166 pp. Cloth, \$1.00. New Amsterdam Book Company, American publishers, New York.

Music-lovers will find this story a positive treat, and even readers unmoved by "the concord of sweet sounds" will scarcely fail to experience

some of the thrills that accompany every normal exercise of the higher and finer qualities of the soul. The author's conception of a case of spiritual affinity is founded upon a musical inspiration. The telepathic action that takes place on certain planes of consciousness is responsible for the mutual attraction and eventual meeting of two individuals of opposite sex. They are spiritualized beings, but intensely real and human in every attribute, and their experiences and love-talks constitute a most interesting illustration of the poetry of prose. This work has had wide success in Europe, being originally published in England.

THOUGHTS FOR THE PEOPLE. By Reuben Greene, M.D. 272 pp. Cloth, \$1.00; paper, 50 cents. Lee & Shepard, publishers, Boston.

"The result of fifty-six years of professional experience and observation" cannot fail to present much food for thought to a rational mind; yet this is not the kind of book that one might expect from the pen of a disciple of Æsculapius. It is not narrow in any sense: its views of man's relation to "the universe of God" are broad and convincing, comprising the ripest thought of a judicious and trained observer. The author's central idea is that "every thought, good or bad, becomes an essential factor in forming the character of every person." A decidedly spiritual tone pervades the whole eighteen chapters, which demonstrates that the metaphysical principles of life are making their way even among those whose professional education is usually characterized by a pronounced materialistic bias. Even a cursory perusal of this book cannot go unrewarded.

* * *

Our thanks are due to Pundit Guru Datta Vidyarthi, M.A., for copies of his recent lectures and essays on Eastern subjects, which have been issued by the Virajanand Press, Lahore, India. They are in pamphlet form and bear the following suggestive titles: "Criticism on Monier Williams's 'Indian Wisdom,'" "The Realities of Inner Life," "The Terminology of the Vedas," "Evidences of the Human Spirit," "The Exposition of Om," and "The Mundakopanishat," which gives the original Sanskrit text with an English translation corrected by the author, who was formerly Professor of Science in the Government College of Lahore. These works indicate that the interest of Western students in Oriental literature increases in direct proportion to the accessibility of the latter to English readers, to whom they are cordially recommended for perusal.

* * *

A "Biography of Francis Schlatter: His Life, Works, and Wanderings," has just been issued by Harry B. Magill, of Denver, Col. It is a profusely illustrated book of two hundred pages, and is said by friends of the "healer" to be accurate and trustworthy.

INDEX.

CONTRIBUTED ARTICLES.

	PAGE
ART OF MIND-BUILDING, THE, ...	<i>Prof. Elmer Gates</i> , ... I, 88, 174
BEYOND THE ILLUSIONS OF SENSE, ...	<i>B. F. Underwood</i> , ... 111
CONCEPTION AND REALIZATION OF TRUTH, ...	<i>Frank H. Sprague</i> , ... 39
DEVELOPMENT THROUGH REINCARNATION, ...	<i>William Burnet Tuthill, M.A.</i> , ... 250
EVOLUTION OF THE HOME, ...	<i>Lydia Bell</i> , ... 116
FALL OF MAN, THE, ...	<i>Charles S. Norton</i> , ... 179
FROM SUMMIT TO VALE, ...	<i>M. Stichter</i> , ... 292
HYGIENE IN DIET, ...	<i>Dorothy Gunn</i> , ... 345
HYPNOTIC SUGGESTION, ...	<i>Arthur Vaughan Abbott, C.E.</i> , ... 423
INDIVIDUALITY IN MASSES AND CLASSES, ...	<i>Barnetta Brown</i> , ... 282
INSPIRATION, ...	<i>Charles Johnston, M.R.A.S.</i> , ... 401
INTUITIONAL DEVELOPMENT, ...	<i>Henry Wood</i> , ... 432
KARMA AND SALVATION BY WORKS, ...	<i>Charles Johnston, M.R.A.S.</i> , ... 338
KARMA IN MODERN THEOSOPHY, ...	<i>Charles Johnston, M.R.A.S.</i> , ... 262
KARMA IN THE BHAGAVAD GITA, ...	<i>Charles Johnston, M.R.A.S.</i> , ... 7
KARMA IN THE LATER VEDANTA, ...	<i>Charles Johnston, M.R.A.S.</i> , ... 188
KRISHNA'S TEACHING ON KARMA, ...	<i>Charles Johnston, M.R.A.S.</i> , ... 94
MAN AND THE LOWER ANIMALS, ...	<i>Isabel Pickering Miller</i> , ... 449
PROPHETESS OF THE NEW LIFE, A, ...	<i>Clara Sheldon Carter</i> , ... 461
METAPHYSICS IN MODERN LITERATURE, ...	<i>Eliza Calvert Hall</i> , ... 363
MYSTERY IN MAN, ...	<i>Shelby Mumaugh, M.D.</i> , ... 414
OCCULTISM AMONG THE TAHITIANS, ...	<i>Alice D. Le Plongeon</i> , ... 275
ORIOLE'S SONG, THE, ...	<i>A. F. Reddie</i> , ... 208
PARACELSUS AS A PHYSICIAN, ...	<i>Alexander Wilder, M.D., F.A.S.</i> , ... 161
PROPHETESS OF THE NEW LIFE, A, ...	<i>Lilian Whiting</i> , ... 44
RATIONALE OF PROPHECY, THE, ...	<i>Léon Landsberg</i> , ... 439
REVELATIONS OF A MOORISH MIRROR, ...	<i>Lucy Cleveland</i> , ... 125
SERPENT AND ITS SYMBOL, THE, ...	<i>Lieut. Charles A. Foster, U.S.N.</i> , ... 23
SPIRIT IN MAN AND NATURE, ...	<i>C. Staniland Wake</i> , ... 31
SPIRITUAL PRINCIPLE, THE, ...	<i>A. C. Almy, Pd.D.</i> , ... 268, 350
SUBTILE BODY, THE, ...	<i>Edward G. Day, M.D.</i> , ... 14
TEST FOR TRUTH, A, ...	<i>Paul Tyner</i> , ... 241
THOUGHT AND ITS EMBODIMENT, ...	<i>C. G. Oyston</i> , ... 355
TRANSMISSION OF QUALITIES, THE, ...	<i>William T. James</i> , ... 332
TYRANNY OF INTELLECTUAL SHREWDSNESS, ...	<i>Reuben Briggs Davenport</i> , ... 104, 194
UNITY OF MAN AND NATURE, ...	<i>C. Staniland Wake</i> , ... 321
UNITY OF SELF AND STATE, THE, ...	<i>Mrs. Myron Reed</i> , ... 204
UNIVERSE WITHIN, THE, ...	<i>Hudor Genone</i> , ... 81

DEPARTMENT OF PSYCHIC EXPERIENCES.

	PAGE		PAGE
CASE OF TELEPATHY, A, ...	300	GHOST STORIES IN THE PULPIT, ...	297
CURIOSITIES OF MESMERISM, ...	61	INTERESTING LETTER, AN, ...	215
DREAM OF FACT, A (<i>I. L. S.</i>), ...	465	MIND-READING EXTRAORDINARY, ...	216
DREAMS (<i>Dr. W. D. H. Brown</i>), ...	295	MISS FREER AND HYPNOTISM, ...	380

	PAGE		PAGE
MUSIC IN PSYCHIC DEVELOPMENT, . . .	63	SENSE DECEPTIONS, ...	378
PSYCHIC CLUB, THE (<i>G. S. Howard</i> , <i>A.M., M.D.</i>), . . . 56, 136, 218, 301,	373	SILENT ADMONITION, A (<i>E. S. W.</i>), . .	142
REMARKABLE OCCURRENCE, A (<i>H. Clay</i> <i>Neville</i>), ...	54	STRANGE STORY, A (<i>H. Clay Neville</i>),	464
		TESTIMONY FROM THE ORIENT (<i>K.</i> <i>Chakravarti</i>), ...	370
		TO CURE HALLUCINATIONS, ...	467

DEPARTMENT OF HEALING PHILOSOPHY.

	PAGE		PAGE
AIDS TO HEALTH (<i>P. C. Hammond</i>),	306	SELF-HELP IN MENTAL HEALING (<i>Cora</i> <i>Stanton Brown</i>), ...	473
DELUSIONS ABOUT MAD DOGS, . . .	311	SHANKARA'S VEDA-VEDANTA-SARA (<i>A.</i> <i>W. Smart</i>), ...	144
ENERGY IN OLD AGE, ...	387	SOME ASPECTS OF MENTAL HEALING (<i>W. J. Colville</i>), ...	65
ETERNAL LIFE (<i>Mrs. I. G. Gould</i>), . .	143	SOME ELEMENTARY PROPOSITIONS (<i>Aaron M. Crane</i>), ...	227
FIELD FOR METAPHYSICS, A (<i>Paul</i> <i>Avenel</i>), ...	225	SUGGESTION AS A THERAPEUTIC AGENT (<i>W. J. Colville</i>), ...	382
HOW TO KEEP COOL, ...	151	SUSPENDED ANIMATION, ...	148
MENTAL SHOCK, A, ...	229	TEACHING OF PLOTINUS, THE (<i>John T.</i> <i>Roberts</i>), ...	151
MENTAL VERSUS PHYSICAL ORIGIN OF DISEASE (<i>Rosa G. Abbott</i>), . . .	469	TRUTH IS DEMONSTRABLE (<i>Isabel F.</i> <i>Jones</i>), ...	310
NATURAL BONE-SETTERS, ...	389	VIEWS OF BISMARCK'S PHYSICIAN, .	388
PATHOLOGY OF THOUGHT, THE (<i>Sophia</i> <i>McClelland</i>), ...	471		
PRESENT STATUS OF THE MEDICAL PROFESSION (<i>Poem</i>), ...	230		

THE WORLD OF THOUGHT, WITH EDITORIAL COMMENT.

	PAGE		PAGE
ARE STONES ALIVE?	316	OUR KINGDOM (<i>Poem</i>), ...	317
BOOK REVIEWS, 78, 159, 239, 319, 399,	479	PHILOSOPHER'S PETITION, A, ...	316
BUDDHISTIC DISCOVERY, A, ...	156	PHOTOGRAPHING A SOUND, ...	394
CHILDREN DYING OF OLD AGE, . . .	315	PROFESSOR GATES'S DISCOVERIES, .	153
CHILD'S WONDERFUL MEMORY, A, . .	158	PROPOSED INTERNATIONAL ORGANIZA- TION, A, ...	391
CIPHERS (<i>Isabella Beecher Albert</i>), .	475	SCIENCE AND METAPHYSICS, ...	232
CIRCLE OF DIVINE MINISTRY, THE, .	74	SIGNS OF THE TIMES, ...	314
COMMANDMENTS, THE, ...	398	SONS OF GOD, ...	238
CONGRÈS INTERNATIONAL DES ORIENT- ALISTES, ...	235	"STUDIES ON THE HISTORY OF HU- MANITY" (<i>II.</i>), ...	237
ENFRANCHISEMENT AND SOVEREIGNTY OF THOUGHT, ...	476	THE WISH (<i>Poem</i>), ...	236
FLOWERS OF THE HEAVENS, ...	318	TO ABOLISH CAPITAL PUNISHMENT, .	394
GEMS OF THOUGHT, ...	477	TO ADVERTISERS, ...	80
GEMS FROM HERACLITUS, ...	158	TREAT ODE, A (<i>Poem</i>), ...	397
GLANCE AT PROGRESS, A, ...	72	TRUE MAJESTY (<i>Poem</i>), ...	157
HOME SCHOOL, A, ...	73	TRUE OPTIMISM, THE, ...	156
JUDGMENT DAY, THE, ...	396	VASTNESS OF INDIA, THE, ...	392
LAW AND DUTY, ...	155	VOICE OF GOD, THE (<i>Poem</i>), . . .	77
LAW OF SUCCESS IN LIFE, THE (<i>Rev.</i> <i>Solon Lauer</i>), ...	236	VOICE OF THE UNIVERSAL, THE (<i>Poem</i>),	395
OLD AND NEW PHRENOLOGY (<i>Prof.</i> <i>Elmer Gates</i>), ...	154	WAITING (<i>Poem</i>), ...	478
		WHAT CAUSES PROGRESS?	396
		WHY SIXTY SECONDS MAKE A MINUTE,	393

COMMENTS OF THE PRESS

On the Metaphysical Magazine.

"Persons interested in occult, philosophic, and scientific research will find some valuable articles in THE METAPHYSICAL MAGAZINE. . . . The editorial comments are timely and well worth reading."—*New York Herald*.

"The first three numbers of THE METAPHYSICAL MAGAZINE show that the editors understand what is news in thought. . . . The thinking man who misses the reading of this magazine loses much. . . . In six months it has come to the front as the leading magazine of the world in its peculiar field of occult phenomena."—*The World, New York*.

"It should have a long and prosperous existence, because it fills a field. It is intended to clear the scientific atmosphere, to rob mystery of its veil, . . . and it will evidently appeal to the intellect alone."—*New York Commercial Advertiser*.

"It is ably edited, and enters a field of thought unoccupied by periodical literature until now."—*Current Literature, New York*.

"One notes with pleasure the way in which what may be called extra-academic philosophy and extra-ecclesiastical religion gradually put on less eccentric forms. This magazine promises to be a great improvement in this way on its predecessors."—*New York Evening Post*.

"It is a neat periodical of conventional size, containing articles from many able writers, which presage a great future for the review."—*Boston Courant*.

"THE METAPHYSICAL MAGAZINE continues to meet the expectations of those who saw from the first the high position this publication was likely to occupy. It is not a mere 'mental healing' magazine, in the ordinary sense of that term. In the better sense it may be said indirectly to tone up the health, as do Socrates, Plato, and Emerson, whose thoughts are a most bracing spiritual tonic, an important requisite to physical health. Its articles are worthy the most advanced publications on the line of high spiritual and occult ideas. It promises to be a marked success in the field it has chosen."—*Hartford Daily Times*.

"It enters the world of the living in an attractive garb, a convenient form, and a tasteful and pleasing bodily presence. Its exterior facts will certainly win a favorable impression and command a respectful and thoughtful consideration of its contents and its motives. The names of the managers are a guarantee of enterprise, intelligence, and integrity, both intellectual and financial, in the administration of its affairs."—*Brooklyn Standard-Union*.

Further press notices, Prospectus, Tables of Contents, and other circular literature sent upon request.

THE METAPHYSICAL PUBLISHING COMPANY,

503 Fifth Avenue, New York.

CHOICE BOOKS

BY VARIOUS AUTHORS.



THE METAPHYSICAL PUBLISHING COMPANY will supply any number of copies of any book relating to Metaphysics, Philosophy, or any of the Mental Sciences, and works on kindred subjects—which are its specialty—at no extra expense or trouble to the purchaser. Also any book on any subject published in any part of the world.

IMPORTANT ORIENTAL WORKS,

both ancient and modern, either new or second hand, bought, sold, or exchanged on a fair basis. Those having overstocked libraries or possessing CHOICE EASTERN WORKS which they wish to sell or exchange should write us, giving full description and prices.

**The Proceedings of the Society for Psychical Research
procured to order at regular prices.**

Order your books at Metaphysical Headquarters, thus securing the advantage of knowledge of the subject and experience in selecting.

State distinctly just what you desire, and when possible give the publisher's address.

The usual discounts are allowed to Teachers, and to Practitioners of Mental Healing acting as Selling Agents.

Upon receipt of the marked price any book will be sent, post-paid, to any part of the world reached by the Postal Union.

Address, plainly,

THE METAPHYSICAL PUBLISHING CO..

503 Fifth Avenue, New York, N. Y.